

Protestant
leges, to
ours do
brighter
a Negro
Negroes.
olic insti-
prevents
auspices
way will
s in the

h.D.
U. S.

ver was
r to the
e exten-
pered by
strictly
another
reflects
c Archi-
he See,
al ante
e have
ne with

pon it,
d him-
ragged
broke
ered to
roatian
ally to
by the
e, like
overn-
at lib-

ralized
e. As
ne aim
Recent

resent
leman
m, he
"

AC.

ances
Iyles
that

AMERICA

A CATHOLIC REVIEW OF THE WEEK

VOL. XXXVI, No. 18
W HOLE No. 907

February 12, 1927

PRICE 10 CENTS
\$4.00 A YEAR

CONTENTS

	PAGE
CHRONICLE	415-418
EDITORIALS	
Lincoln's Birthday—Aiding Anarchy and Atheism—A Bottle in the Bronx—A Jeffersonian and a Republican—"The Mercier of Mexico" ..	419-421
TOPICS OF INTEREST	
Catholic Girls in the Y. W. C. A.—The News-paper and Crime News—These Statistics—A New Departure in the Senate.....	422-428
POETRY	
Solace—Silences	423-428
EDUCATION	
Catholic Education and the <i>Action Françoise</i> ..	429-430
SOCIOLOGY	
The Health Movement	430-431
WITH SCRIP AND STAFF.....	432-433
LITERATURE	
The Earlier German Catholic Novelists.....	433-435
REVIEWS	435-437
COMMUNICATIONS	437-438

Chronicle

Home News.—The long-drawn controversy on naval expansion reached a new stage on February 1, when by a vote of 49 to 27 the Senate approved an item providing

The Naval Program for the construction of three new navy cruisers. This policy had been disapproved by the Administration, and on January 17 the House by a vote of 137 to 135 elected to side with the Administration. The naval bill now goes back to the House, and it is expected that the House will concur in the item approved by the Senate. As party-lines were not drawn in the Senate, the vote is looked upon as a definite refusal to accept the President's program. It is interesting to note that Senator Dill (Democrat) added an amendment to the bill, prohibiting the Navy from using its stations to broadcast "propaganda." The reference is supposed to be to the speeches recently made by Secretary Wilbur and others who support the Administration. On former occasions similar measures have been aimed against the use of Government publications to advocate pending legislation, but not with notable success. Unless the arguments on both sides are given, the practice is objectionable.

On January 28, the President allowed it to be understood that he was not willing to urge the withdrawal of

Americans from China. In keeping with the note of Secretary of State Kellogg, he held that American Situation in China Americans had a lawful right to remain in the country; moreover, he thought that their presence there would have a restraining and tranquillizing influence. But he added that it would be the duty of the American Government to use its armed forces whenever disorder made this course necessary for the protection of the lives and property of Americans. On the same day, the Chinese Minister at Washington issued a statement to the press in which he expressed surprise and regret that the foreign powers had considered it advisable to dispatch large forces to China. China, he said, was not anti-foreign. If given the opportunity, the Government would afford protection to all foreigners. "All China wants is the right to govern itself free from foreign intimidation or influence." Despite these reassurances, it was reported on the following day that thousands of Americans, following the instruction of the American Minister to the local consuls, were flocking from the interior of China to the ports. An attempt was in progress to evacuate as quietly and as quickly as possible those districts in which trouble appeared more imminent. By February 1, it was known that American forces in men and ships had either been sent to China or were being prepared to sail. It was said by the President, however, that these measures were wholly precautionary. He did not anticipate the need of any show of force, but if Americans wished to leave China, the means of doing so would be available.

On February 1, the Foreign Affairs Committee of the House ordered the resolution introduced by Representative Fairchild of New York to be reported to the House.

Affairs in Nicaragua The vote was strictly partisan—9 Republicans for and 5 Democrats against the measure. The resolution endorses the President's policy with regard to the Mexican-Nicaraguan situation.—The confidential agent of Dr. Juan Sacasa announced that notice had been served by the United States that the Administration will continue to recognize the Diaz Government at least until the elections of 1928. Secretary Kellogg, however, refused to confirm the announcement. Whether the special purpose of the visit of Admiral Latimer to Nicaragua was to offer mediation had not been stated by the Administration; President Diaz, however, had rejected the mediation of Costa Rica, although this mediation was supposed to have been suggested by the American Government. Nor would the Secretary either affirm or deny the statement made by

Senator Bingham on January 27 that the State Department had a copy of an official document which showed the control of Sacasa's party by the Mexican Government.

Austria.—Austrian Socialists tried to make political capital out of the shooting of some of their members by Austrian Fascists. In reality both parties seem to have Socialist and Fascist Clash been guilty. The Socialists, as far as can be learned, had arranged a meeting in one inn, while the Fascists, known in Austria as *Frontkämpfer* and *Hakenkreuzler*, arranged a meeting in another. The Socialists alleged they had heard a rumor that their meeting was to be broken up. Consequently their own semi-military organization, the Republican Guard, marched to meet the arriving Fascists at the station and beat them up with clubs. Later the Fascists shot at these guardsmen as they passed their inn, with a casualty of one worker and a child, as well as several wounded. A warning had previously been given by shooting over the heads of the marchers. The Socialists utilized the incident, to which their own acts of violence appear to have led, by calling a general strike that enabled them to hold enormous protest meetings, as well as by marching through Vienna 200,000 strong. The murder, they declared, grew out of the Hapsburg *irredenta* and was a Hungarian plot to seize the Burgenland which the Trianon Treaty had taken from that country and allotted to Austria.

China.—Domestic affairs underwent no important change, but international relations assumed a brighter outlook. The internal labor troubles continue and anti-foreign demonstrations of minor moment, and the activities of the Bolsheviks did not cease. In the foreign concessions at Hankow and Shanghai the situation was more normal than it had been two weeks before, though a great many foreigners continued to leave. Negotiations were in progress between the English representative, Mr. O'Malley, and the Cantonese officials, and there were prospects that they would eventuate in some sort of a cordial working policy. The British offer looking toward a conciliatory agreement between the two Governments was under discussion, though it was understood the Chinese would do nothing definite as long as foreign warships and soldiers were being sent to the Yangtse district. The missionaries, priests and nuns still suffered from recent demonstrations and the attacks on their houses, to which they did not yet think it safe to return.

France.—Allied control of the military equipment of Germany came to an end on February 1. On that date the Allied Commission of Control ceased to function, and Allied Military Commission Ended left the supervision of Germany's military affairs to the commission of the League of Nations. League members in the future may call the attention of the Council to Ger-

man military activities, but direct supervision by Allied officers of German activities in this direction is at an end. The agreement necessary for the cessation of the Control Commission was reached at midnight, January 31-February 1, by the Allied Military Control Commission and the members of the Conference of Ambassadors. Understandings were reached on the two points which have caused of late most anxiety in France as to Germany's military intentions: the question of the Eastern fortresses and that of the export of firearms. By a compromise Germany agrees to destroy the forts built since 1920, and the Allies allow her to keep the others. No more fortifications are to be built in a designated zone. The import and export of arms as well as their manufacture for export are forbidden in the Reich, and there shall be no manufacture or commerce in arms for interior use. The Nationalist French press complained of the arrangement as a serious sacrifice by France of her power of summary action in case of dissatisfaction with German methods. German Nationalists similarly complained of the German sacrifices.

Germany.—After many tribulations Chancellor Marx finally succeeded in constructing a four-party Cabinet consisting of four Nationalists, three Centrists, two members of the People's party and one of the Bavarian People's party, besides an unaffiliated politician. Even then President von

Hindenburg refused to confirm the appointment of one of the Nationalist Ministers, Herr Walter Graef, on the grounds that he was ultra-monarchist in sentiment, having on a previous occasion snubbed President Ebert, the first President of the German Republic. Dr. Marx was in agreement with this action. Another dubious Nationalist Minister, Dr. Oskar Hergt, was shifted from the important Ministry of the Interior to the less influential post of Minister of Justice. Dr. Gessler, reappointed as Minister of Defense, was obliged to resign from his party in order to remain in the Cabinet, since the Democrats refused to enter the new Coalition. Gustav Stresemann retains his post as Foreign Minister. The two members now most noted for Monarchist leanings are the Nationalists Hergt and Dr. Schiele, the latter being Minister of Agriculture and Food. Theoretically, the new Government should be able to lead in the Reichstag by fifty votes. Practically, it is questionable whether the Cabinet will ever be able to count on the unanimous support of parties so utterly divergent in their views as the Center and the Nationalists. At the very first Cabinet meeting it was impossible for the members to arrive at any agreement on the program which Chancellor Marx laid before them to obtain a joint declaration. Previously, the Nationalist members had carefully absented themselves from the meeting which decided on the concessions necessary to end the Allied control in Germany. All wished to escape the responsibility for this step in the sight of their Monarchist supporters. On the other hand, the Centrists have lost the support of their former leader, Dr. Wirth, who

Allied
n end.
control
ebrue-
d the
nder-
have
any's
esses
omise
and
ificati-
and
sport
anu-
Na-
ut as
nary
ods.
man

Marx
con-
bers
Ba-
affili-
von
one
the
ing
irst
in
list
or-
ost
in-
in
re-
nn
ers
on-
ver
n-
ty
et
of
er
ng
e-
re
a-
m
ry
be
n-
ve
o

is opposed to the coalition with the reactionary Nationalists. Nevertheless the Cabinet finally pledged itself to the Chancellor's entire program.

Great Britain.—Conciliatory terms were offered by the Home Government to the Cantonese Government, pronounced by M. L. S. Emery, Secretary of State for the Dominions, to be "so far reaching, so generous, so considerate of Chinese susceptibilities" as practically to exclude any reasonable cause for rejection. The offer, as outlined by Sir Austen Chamberlain, affected all points in dispute with the Chinese. He said:

The principal matters which the Chinese desire to see changed in the old treaty system are, first, the extraterritorial position by which foreigners can only be tried in their own courts and by their own laws; second, the tariff provisions by which China cannot raise the duties on foreign goods; third, the quasi-independent status of the concession areas. We are prepared for a change on all these points, for the present system is antiquated and unsuited to conditions today and no longer affords protection to our merchants.

The Government's proposal was presented to the Governments in both Northern and Southern China. Mr. Chamberlain added:

These proposals can be put into force by unilateral action by the British Government. For the moment there can be no new treaty, for a treaty can only be signed and ratified with a recognized Government, and owing to the conditions produced by the civil war we cannot at present recognize any Government in China as the Government of the whole country.

There has been a good deal of loose talk about recognition of the Canton Government. We cannot recognize the Canton Government as the government of a part of China only, for that would be to recognize the division of China, which every Chinese would resent. We cannot recognize the claim of the Canton Government to be the one Government of China, for that is not in accordance with the facts. The Chinese themselves must decide the form of their government.

The hopes that the announcement created were lessened somewhat when it was later announced that the Cantonese Government intimated that it would not negotiate while Great Britain was sending its warships and troops to the Far East. It was rumored that they would be diverted to Singapore or Hongkong, and the Government insisted that pending its decision negotiations between Mr. O'Malley in China and the Cantonese officials had not been broken off but merely suspended.

Haiti.—Word was received of the appointment as Papal Internuncio to Haiti of Monsignor George J. Caruana, at present Apostolic Delegate to Cuba and Porto

Papal Internuncio Appointed Rico. On January 9, George Gentil, the Haitian Minister at Berlin, presented his credentials at the Vatican as Minister from Haiti to the Pope. He still retains his position at Berlin and will reside there. Archbishop Caruana's appointment is the official diplomatic recognition by the Vatican of Haiti's new Minister there. The Monsignor is an American citizen and served as American chaplain

in the Philippines, Panama and Porto Rico. Last spring, in addition to his other duties, he was sent as Apostolic Delegate to Mexico, but was subsequently deported by the Calles Government on the falsified charge of having entered the country illegally. The first American prelate to be sent as Apostolic Delegate to adjust the affairs of the Church in Haiti was the famous Bishop John England of Charleston, S. C.

Hungary.—The Hungarian House of Parliament opened January 29. Politically it was a far more democratic assembly than had been possible under the old régime, but in its outward aspect it reflected the pomp and pageantry of regal days. The dignitaries of the nation appeared in all the costumes of ancient splendor. The four Hapsburg Archdukes were present in full regalia, the two elder Dukes wearing the crimson uniform of Field Marshals. But amid the riot of color and insignia Premier Bethlen, the most powerful man in Hungary today, stood out in a dress as inconspicuous as the occasion would warrant. Admiral Horthy, acting as Regent, took his place on the throneless dais in naval uniform. Hungary is now a land-locked country, but in his opening speech special reference was made to the negotiations pending with Italy for access to the Adriatic port of Fiume. The greatest applause greeted his demand that the Interallied Military Control Commission cease its activities in Hungary. The special session of Parliament opened the same night with a reception given to its members by Premier Bethlen. It was the first State function of the kind since the war. The newly restored Upper House had met the previous day. For the first time in history the Jews were represented, and it so happened that the presidency of this initial session, which goes to the oldest member, would have fallen to Rabbi Koppel. Diplomatically, he absented himself, allowing a rich Hungarian landlord to preside.

Ireland.—Though the Committee on Evil Literature presented its report several weeks ago, the document has been thus far withheld from publication. According to a

Evil Literature Report forecast, the report has for its main recommendation the appointment of an Advisory Committee which would assist the Minister of Justice in deciding what publications should be banned in the Free State. It would devolve on this committee to prepare a list of newspapers, magazines and books which are judged to be objectionable. The definition of objectionable books and the machinery by which their circulation could be prohibited has not been satisfactorily worked out; nevertheless, definite proposals have been made to put a legislative prohibition on books relating to birth-control as well as on advertisements of appliances. In regard to the prohibition of newspapers, the recommendations accept the principles followed in the recent British Judicial Proceedings Bill and extend the

application of those principles. Details of divorce proceedings and of sexual immorality in any case whatsoever are to be forbidden. Since most of the objectionable books and newspapers are importations, principally from England, it is proposed that special powers of search and of inflicting severe penalties for infringement be granted customs and postal officials. Public opinion is almost unanimous in advocating prohibitive legislation against the publication and especially the importation of objectionable literature. The only group that has objected to the proposed censorship is that favored by the *Irish Statesman*.

Italy.—Serious complaints against the Fascist régime were uttered recently in Berlin by Guido Miglioli, a Catholic Deputy from the Province of Cremona, who had recently taken flight from Italy and sought refuge in Germany. He asserted that thousands of opponents of Fascist doctrines were leaving Italy by secret methods. He reported a widespread solidification of Catholic sentiment against Fascism. As a definite instance of the growth of such sentiment he stated:

When our brothers slated for deportation are being led away by Mussolini's soldiers, thousands march silently through the streets into the country, finally kneeling around a crucifix in the fields. I have seen 5,000 people march and kneel for four hours without uttering an audible sound. The Latin must indeed be moved deeply when he is able to refrain from crying out.

The Deputy showed notes from persons who were deported to the Island of Ustica, near Sicily, where they were jailed with the worst criminals of Italy.

Suppression of the Y.M.C.A. in Italy was advocated in a recent article in *Il Tevere*, the Roman Fascist newspaper. The specific accusations made against the Y.M.C.A.

Objections to Y.M.C.A. were, first, that it is a proselytizing agency for Protestantism, under cover of sport and material advantages; second, that it tends to "Americanize" those who come under its influence; third, that, owing to its international character, it tends to weaken the ties of patriotism; and, fourth, that its activities are contrary to the principle of the Fascist Government by which all organizations for youth should be under the direct supervision of the Government. The status of the Y.M.C.A. was seriously affected by the recent law placing the activities in behalf of youth in charge of the Balilla, the Fascist organization. On the other hand, the activities of the Knights of Columbus in Rome were said to be urged by the Y.M.C.A. as a justification for their own independent existence.

Jugoslavia.—On February 1 a new Cabinet, the sixth since April, was sworn in, with Premier Uzunovitch still at the helm. Dissatisfaction at the elections had

New Cabinet Formed led to the fall of the preceding Cabinet after a little more than a month's term of office. This in turn had succeeded a Ministry which resigned as a protest against the treaty

between Italy and Albania. The present Cabinet includes the Catholic Slovenians in place of Raditch's Croatian Peasant party.

Mexico.—The revolution continued to embarrass the Government and as many as forty-two outbreaks at various centers in two days were reported. Government re-

The Revolution ports admitted the facts and some defeats, but details were very meager. Meanwhile, Mr. Calles made another move in his persecution of the Church by exacting that all priests report within a stated time at the capital, where they were to remain virtual prisoners. At the same time, to counteract the effect of this hostile move on the public, he announced through the press that concessions were being made by the Government to the clergy and that, provided they registered with the Government, Masses might be legally celebrated in private homes, and foreign colonies would be permitted to make temporary provision for foreign ministers to attend to their nationals if no native minister was equipped. As for the oil disputes, last week's *status quo* continued. Financially, it was reported that the deferred payments to the United States bankers had been settled; also that Minister of the Treasury Pani had left the capital for the United States, his resignation having taken effect. The general domestic situation remained chaotic and acute differences exist between Calles and the United States.

Nicaragua.—Unofficial announcement was made that peace negotiations had been initiated between Diaz and Sacasa and that Admiral Latimer was acting as in-

Peace and War termediary. These negotiations, however, were of an informal nature, and fighting in consequence continued, and more American marines were landed. Diaz reported one important victory when the Liberal forces which attacked the town of Rivas were repulsed after eighteen hours' fighting. Sacasa issued another statement to the American people, through the Associated Press, protesting his willingness to do anything that was for the best interests of the Republic, but at the same time denying that Diaz had the sympathy of a majority of the people. He also insisted that the retention of the American marines on Nicaraguan territory would eventually lead to bloodshed.

English Catholics are preparing to celebrate a notable centenary—the baptism, in 627, of Edwin, King of Northumbria, by St. Paulinus, Apostle of Northern England. This will form the subject of an article by A. Hilliard Atteridge, entitled, "Thirteenth Century of York's Catholicism."

G. K. Chesterton in "The Novel with a Purpose," will outline a novel he may some day write.

The second article in Father Garesche's series on the Y. W. C. A. will be entitled, "Catholics in the Y. W. C. A., and the Church."

AMERICA

A - CATHOLIC - REVIEW - OF - THE - WEEK

SATURDAY, FEBRUARY 12, 1927

Entered as second-class matter, April 15, 1909, at the Post Office at New York, N. Y., under the Act of March 3, 1879. Acceptance for mailing at special rate of postage provided for in Section 1103, Act of October 3, 1917, authorized on June 29, 1918.

WILFRID PARSONS
Editor-in-Chief

JOSEPH HUSSLIN PAUL L. BLAKELY FRANCIS X. TALBOT
WILLIAM I. LONERGAN JOHN LAFARGE
Associate Editors
FRANCIS P. LEBUFFE, Business Manager

SUBSCRIPTION POSTPAID

United States, 10 cents a copy; yearly, \$4.00
Canada, \$4.50 - - - - - Europe, \$5.00

Addresses:

Publication Office, Suite 4847, Grand Central Terminal, New York, N. Y.
U. S. A.

Telephone: Murray Hill 1635

Editors' Office, 329 West 108th Street, New York, N. Y.

CABLE ADDRESS: CATHREVIEW

Stamps should be sent for the return of rejected manuscripts

Lincoln's Birthday

A BRAHAM LINCOLN was the most tolerant of all partisans, in an era of American politics which commonly rated tolerance as weakness. He hated slavery as a moral wrong. But he would not join the fanatical partisans of the North who laid the entire responsibility for slavery on the South. With all his heart and soul he believed that the country could not long endure half slave and half free, yet he disowned all sympathy with the blood-and-fire methods of John Brown. It was his conviction that the country had to be saved from dissolution, but he would not agree that Constitution-burning in the North was an effective method of preserving the Constitution.

In the darkest moments of the War between the States, he examined his soul before God, and being asked to curse the armies of the South, contented himself with the hope that he and his cause were on God's side. When in His all-wise judgments Almighty God decreed victory for the North, his great heart at once began to devise plans to lift the crushing burden of defeat from the South by preserving for its broken people the right to a constitutional form of government. A partisan was this Lincoln, as were Hampden and Sidney and Washington and Lee, and in our own day, Pascual Diaz of Mexico—but the most gentle and tolerant of partisans.

In one respect only did Lincoln depart from his ideals of tolerance. He could find no tolerance in his soul for religious intolerance.

At the most critical period of his political career, overtures were made by an association of bigots, wielding a power as great as that of organized bigotry in some parts of this country today. This association promised the reward for which every politician will sell his very soul, the bribe from which the statesman turns in righteous anger: votes in return for subservience. But Lincoln had not learned his philosophy of life in a school of bigotry. "That Mr. Lincoln found in the Declaration of Inde-

pendence his perfect standard of political truth is perhaps in none of his utterances more conclusively shown," writes Ward Lamon, "than in a private letter to his old friend, Joshua F. Speed, written in 1855":

I am not a Know-Nothing! That is certain. How could I be? How can anyone who abhors the oppression of the Negroes be in favor of degrading whole classes of people? Our progress in degeneracy appears to me pretty rapid. As a nation we began by declaring that "All men are created equal." We now practically read it, "All men are created equal except Negroes." When the Know-Nothings get control it will read, "All men are created equal except Negroes and foreigners and Catholics." When it comes to this I should prefer emigrating to some country where they make no pretense of loving liberty—where despotism can be taken pure and without the base alloy of hypocrisy.

Should the machinations of certain politicians meet success, we shall be subjected within the next two years to a storm of bigotry such as this country has never seen. The first mutterings have already been heard in Congress. Propagandists of religious hatred are busy on the radio and in the press. Publications of the old *Menace* type are appealing to ignorance, licentiousness, and greed in the illiterate and semi-illiterate districts.

It is absurd to pretend ignorance of this revival or of its cause. It was once said that no Catholic could ever be President of the United States. So frequently has this statement been repeated that many Americans, fairly well informed in other respects, are under the impression that Catholics are debarred from the Presidency by constitutional provision. But the latest form of bigotry goes further. It holds that no Catholic may even be nominated for the office of President.

AMERICA has no candidate. It will be satisfied with any man who energetically upholds and defends genuinely American principles of government. Nor have Catholics any one candidate. Like the rest of their fellow-citizens, they are Democrats and Republicans, and some are even Populists and Prohibitionists. They have nothing to expect from a Catholic in the White House that they would not demand from a non-Catholic, for all they ask is a fair field and no favor.

The fact that the Governor of New York is probably the best known as he is one of the most efficient Governors, naturally brings him within the group of possible candidates. But the fact that he is also a Catholic has been used by organized bigotry to revive the worst forms of hatred and discord. Governor Smith needs no help from us. He has taken care of himself for many years and as a good American will continue in that career. But it may be well to observe that political friends and political enemies of this able executive, without respect to religious creed, are asking if the time may not be at hand to test out the menace of bigotry.

Let us again recur to the spirit of Lincoln. If an American citizen with a splendid record of public service in his own State is to be denied nomination for Federal office on the ground that he is a Catholic, let us recognize the fact without cant, and, bidding farewell to our pretense of civil and religious freedom, take our dose of despotism "pure and without the base alloy of hypocrisy."

Hiding Anarchy and Atheism

AT a mass-meeting in New York on January 30, after Senator Wheeler had delivered one of his familiar denunciations of the Administration, a number of resolutions bearing on Mexico and Nicaragua were adopted. The signers of this new Declaration were social reformers, Protestant clergymen, and a number of well-known radicals.

If these good people mean simply to affirm their horror of war and their conviction that war is the last, not the first, means of settling international disputes, we gladly share their spirit. But we should feel surer of their good will had we ever noted in them the slightest disapproval of the present fearful war waged against civilization by Calles and his anti-Christian associates. That disapproval they have withheld.

The sympathies of the American people go out to the oppressed of every nation, whether they be Greeks, Armenians, Rumanians, or Russians. But it is not of public record that any signer of the New York declaration has ever expressed the least sympathy with the people of Mexico, oppressed by a political group which finds its models in Lenin and Trotsky. On the contrary, many of them, the Rev. H. C. Herring, for example, have ardently championed the Mexican revolutionaries who have destroyed freedom in education, freedom of the press, and freedom of conscience.

It does not make much difference whether the New York radicals are ruled by suspicion of the Catholic Church or by a muddled conclusion which does not allow them to distinguish between liberty and license. Their motives do not greatly concern us. But the fact that they have done absolutely nothing to help the oppressed people of Mexico, but have at all times, either directly or indirectly, strengthened the hands of their brutal oppressors, is a matter of public record.

We commend this conclusion to the Protestant clergymen of America. If the concept of civil and religious liberty for which Calles stands is right, then the concept embodied in the Declaration of Independence and in our American Constitutions is wrong. Under our benign institutions religion and the school have flourished. Under the tyranny of Calles, the Church to which ninety per cent of the Mexican people pay allegiance suffers a bloody persecution, and Christian parents are jailed for the crime of sending their children to schools in which they are taught to love and serve Our Lord Jesus Christ. Calles is not fighting for "separation of Church and State." The so-called Constitution and laws of Mexico enforce a union of Church and State in which the Church is made the slave of the dominant political party. Against that subjection all good men should protest.

Nor should our American Protestants, lay or cleric, hug the delusion that Calles is a valiant champion of Protestantism seeking to destroy "the corruptions of Rome." What has happened in Russia is what Calles hopes to achieve in Mexico. His enemy is not merely the Catholic Church. It is God.

A Bottle in The Bronx

IN New York late one night last week a fireman lay imprisoned under a beam in a burning building. Fortunately, the fire was then under control, but the man was suffering terribly, and all the efforts of his companions to release him were in vain. A priest crept in to administer the Last Sacraments. "Now, can I do anything else for you?" he inquired solicitously, as he took off his stole. "Yes, Father," the injured man gasped. "Won't you please get me a glass of whiskey?"

Shocking, no doubt, will this request be deemed by the unco' good. The man should have been thinking of his immortal soul! But, like his Divine Master, every Catholic priest tries to school himself in compassion for the multitude. It is not his practice to make the sick suffer on the plea that suffering is good for their souls. Hence it is not surprising to learn that the priest at once went in search of a bottle of whiskey. Meeting the fire-marshall, he sought directions. The marshal made inquiries among the crowd that had gathered and quickly obtained the address of a reliable bootlegger.

So far, all the parties in this sordid drama had kept within the limits of the Volstead act. Not even that interpretation of the Eighteenth Amendment forbids the citizen (a) to express a desire for a glass of whiskey, (b) to purchase whiskey, or (c) to drink it. These are refinements which Mr. Wayne Wheeler will probably introduce in the near future. But upon what follows we respectfully invite the summary vengeance of the New York prohibition-enforcement agents.

With the information supplied by the crowd, the marshal found the bootlegger and was supplied with a bottle. If he took the bottle by force, he incurred the ordinary penalties against robbery, for whiskey is still property. If he induced the bootlegger to sell the whiskey, he did not violate the Volstead act, but the bootlegger did. However, it appears that the marshal carried the whiskey through the street in a most scandalous as well as expeditious manner. In doing this, he made himself guilty of a grave infraction of the clause which forbids transportation.

Some may find pleasure in the thought that the suffering man obtained what he wanted. Others would be happy if they could know that the priest, after doing what he could for the fireman's soul, proceeded to aid the body by mixing a good stiff glass of grog.

But this is maudlin emotion. We cannot shut our eyes to the fact that a Federal statute was violated. The marshal should have obtained a medical certificate (although it is not wholly certain that whiskey is permitted in treating an injury) for one pint every ten days. This might have taken some time, since not every physician carries these permits. Then, supposing a certificate, he should have pushed the night-bell of some sleeping pharmacist. During this interval, the pain of the injured man would go on as usual: but what of that? What is human life, what the alleviation of human suffering, compared with the enforcement of the Volstead act?

Again we direct the attention of Secretary Mellon, General Andrews, and the New York prohibition director to this shocking violation of the Volstead act. If these gentlemen decline to take action, the matter will be brought to the notice of Mr. Wayne Wheeler.

A "Jeffersonian" and a Republican

THE views of Mr. William G. McAdoo on partisan politics do not interest us, but we confess to a keen interest in his recent proposal that the President organize a police force to teach respect for the Volstead act. To us this scheme appears closely akin to the old "force bills" which the Senate had the good sense to reject some forty years ago.

Mr. McAdoo holds that the State of Maryland, which never had a prohibition-enforcement act, and the State of New York, which after a fair trial relegated the Mullan-Gage act to the dust-bin, are nullifying the Constitution of the United States. Others do not share that opinion. Neither New York nor Maryland places any obstacle in the way of enforcement of Volsteadism. They merely decline to take advantage of the clause of the Eighteenth Amendment which provides that the several States "shall have concurrent power." No penalty is affixed to non-conformity—after the manner of the Fourteenth Amendment—and it has not been authoritatively declared that the Eighteenth Amendment obliges any State to exercise such power. Until competent authority rules against them, the Free State of Maryland, and the people of the State of New York, "by the grace of God, free and independent," will not be moved from the even tenor of their way by the blasts of Mr. McAdoo or of any other politician.

Mr. McAdoo's proposal that the States be dragooned into line by "a sufficiently organized Federal police" is worthy of Soviet Russia. It is to be hoped that the South as well as the North will resent this scheme which, after all, is the logical outcome of Volsteadism, to create a Federal satrapy. Claiming to be a Jeffersonian Democrat, Mr. McAdoo should be quick to stimulate every community to use its powers of self-government, and resentful of further encroachment by the Federal Government upon the rights and duties of the several States. "The struggle has become one for the State's very existence," a Democrat wrote some weeks ago, "and a battle against the Federal Government's invasion of the State's domain."

As these words come from Governor Ritchie of the Free State of Maryland, they may fall ungratefully on the ear of Mr. McAdoo. But, setting them aside, it remains true "that the maintenance inviolate of the rights of the States, and especially the right of each State to order and control its own domestic institutions, according to its own judgment exclusively, is essential to that balance of power on which the perfection and endurance of our political faith depends."

That was the opinion of the Republican Convention of 1860 which nominated Abraham Lincoln. It is the opinion of every American who believes that the balance

of power between the Federal and State Governments, established by and essential to the Federal Constitution, should be preserved. But it does not seem to be the opinion of Mr. William G. McAdoo.

"The Mercier of Mexico"

WHEN the Rt. Rev. Pascual Diaz, D.D., Bishop of Tabasco in Mexico, landed in New York on February 1, the country had an opportunity of greeting a genuine American. For the valiant Bishop is an Indian; but beyond the fact of his native origin, he is the most noteworthy living champion of principles which we Americans first announced in the Declaration of Independence.

With a courage that recalls the *impavidum ferient ruinae* of the Roman poet, Bishop Diaz has fought and suffered in the cause of liberty. When the Communist groups, misnamed "the Government," confiscated, in the name of liberty, asylums reared by the piety of Catholics, the Bishop and his episcopal brethren stood forth to defend these last refuges for thousands of orphans and the aged. Tyranny sought to make the Catholic Church the serf of brutal politicians, and the Bishop with his brethren answered that not even a legitimate Government could claim jurisdiction in matters of conscience and religion. And when Calles and his ruffians closed the only schools in which the Catholic children of Catholic parents could be instructed in religion, and strove to force them into institutions in which God and religion are blasphemed, the Bishops answered by denouncing the principle that education must be completely controlled by the State.

From first to last the record pictures the Bishops in Mexico steadfastly defending the Catholic and American principle, enshrined in the Declaration, that man has by nature rights with which no Government may interfere. The same record bears witness that every principle of civil and religious liberty has been systematically outraged by Calles and his communists.

We Americans cannot remain indifferent to this spectacle of barbarism at our very doors. That many Americans are unmoved by it, and that others approve it, must be attributed in part to religious prejudice, but in larger part to the Calles propaganda in the United States. From letters recently published in the *Congressional Record* it is plain that their writers labor under the delusion that Calles and his associates are fighting for the establishment of constitutional principles of freedom as we understand them in the Untied States. The presence in our midst of a prelate sent into exile because he championed political and religious liberty should do much to dispel that unfortunate illusion.

Ten years ago the whole world applauded when in the name of his brethren in the hierarchy, Cardinal Mercier denied the right of a régime resting on bayonets, to rule his people. In a field that is smaller, but with a courage that is greater, the Bishops in Mexico have protested the pagan doctrine that might makes right. And Pascual Diaz, an exile because he hated injustice and defended the weak, is among the noblest of these heroic champions of freedom.

Catholic Girls in the Y. W. C. A.

EDWARD F. GARESCHÉ, S.J.

(This is the first of a series of articles on this subject)

NOT long since I recalled my investigation of ten years ago, into the Catholic membership of the Y. M. C. A. and the Y. W. C. A., an investigation which at the time and since has been fruitful in much interesting comment and in no little active work in behalf of our Catholic young people. But as conditions change so swiftly, it seemed that the time was ripe for another such inquiry. Accordingly I addressed to the Secretaries of the Young Women's Christian Associations, in the two hundred cities of largest population in the United States, the following letter:

Dear Madam:

Some years ago the present writer conducted a survey of the Catholic membership of the Y. W. C. A. throughout the United States. Letters were addressed to the leading Secretaries of the Y. W. C. A. throughout the country, asking for statistics of their local Catholic membership, and they courteously responded. The articles written concerning these statistics attracted wide attention, and I received letters thanking me for the fairness and correctness of the inferences made.

It seems that a similar survey will now be timely, and so I am writing to request you to send me the statistics of your Catholic membership for your city, as far as you have a record of them or can obtain one from your membership file. I should like to know:

1. How many Catholics are registered in your membership?
2. What proportion is this of the total membership, and what is the total?
3. What proportion is this of the associate membership and how many are the associate members?
4. What influence do you consider that the Y. W. C. A. exercises on its Catholic members from a religious standpoint? From other standpoints?
5. Do all the Catholic members, in your opinion, register as Catholics?
6. What active part do the Catholic members play in the Y. W. C. A.?
7. What seems to be the general attitude of your Catholic members toward their own Church?

If there are other comments, remarks or observations which occur to you in connection with this subject, please let me have them.

I intend to publish another series of articles on this subject, written in the same spirit of fairness that characterized the former ones. Hence your prompt and full reply will be much appreciated.

A number of very courteous answers were received to this questionnaire, and fifty-seven cities gave complete or partial answers to the seven inquiries made. The sum total of these replies showed that out of a total membership in these cities of 78,179 and an associate membership of 17,796, there were 6,035 who registered as Catholics. This means that the proportion of Catholics in the centers reporting was 7.7 per cent of the total membership and 33.9 per cent of the associate membership. Hence

in these branches, one out of every twelve of the total membership, and about one out of every three of the associate membership, is a Catholic.

Let us now calculate what is the total Catholic membership in the Y. W. C. A. From the reports of the association we find that the total membership last year was about 900,000. Now 7.72 per cent of this would be 66,380. Hence this is the estimated number of Catholics at present in the association.

The reports from the individual cities showed a very great diversity of the proportion of Catholics. Thus Boston reported 600 Catholics registered out of a total membership from 3,000 to 4,000. St. Louis gave 414 Catholics out of a total of 3,858. Detroit reported 64 Catholics out of 1,742 members; Cleveland, 1,558 Catholics out of 11,843 members; in Milwaukee, there were 75 Catholics out of 1,040 members; in Newark, N. J., 960 Catholics out of 6,873 members; in Cincinnati, Ohio, 42 Catholics out of 1,140 members, while Portland, Ore., gave only 18 Catholics out of 1,282 members. In Columbus, Ohio, there were 48 Catholics out of 1,500 members, but Worcester, Mass., counted 110 Catholics out of 1,300 members, and Omaha, Neb., only 9 Catholic members out of 1,226 total membership. So also Nashville, Tenn., reported 15 Catholics out of 3,000 members, while Richmond, Va., gave a total of 142 Catholics out of 2,530 members.

It will be interesting to readers from various cities to see the following figures as set down in the reports from their own locality:

	Catholics	Total Membership
Atlantic City, N. J.	20	1,500
Battle Creek, Mich.	4	452
Bridgeport, Conn.	198	1,268
Camden, N. J.	185	2,525
Canton, O.	48	876
Cedar Rapids, Ia.	51	1,301
Colorado Springs, Colo.	16	1,090
Columbia, S. C.	4	281
Dubuque, Ia.	7	305
Elizabeth, N. J.	24	924
Fort Wayne, Ind.	92	2,395
Hartford, Conn.	132	1,918
Jackson, Mich.	6	641
Jackson, Miss.	4	600
Jacksonville, Fla.	11	737
Kalamazoo, Mich.	20	1,200
Lincoln, Neb.	15	1,026
Little Rock, Ark.	21	837
Macon, Ga.	21	781
Madison, Wis.	29	994
Meriden, Conn.	25	351

February 12, 1927

AMERICA

423

Oklahoma City, Okla.	10	850
Pasadena, Calif.	53	2,526
Reading, Pa.	66	1,021
South Bend, Ind.	63	1,015
Tacoma, Wash.	186	1,132
Terre Haute, Ind.	60	900
Utica, N. Y.	130	1,114
Watertown, N. Y.	236	2,056
Youngstown, O.	152	1,929
Zanesville, O.	40	1,100

The fifth question: "Do all Catholic members, in your opinion, register as Catholics?" bears upon the accuracy of these statistics. We shall note some of the answers given. The Secretary in Boston says: "We believe that practically all Catholic members do register as Catholics, if registration is requested, since there is no logical reason for their doing otherwise." From St. Louis the Secretary answers: "I cannot say." The other cities answer variously as follows:

Detroit, Mich.: "We do not ask members of clubs and classes to register their religion. Therefore, many Catholics as well as Protestants do not register. Members of the Association are asked to register their religion and I have never happened to run across a Catholic member who failed to register her religion."

Milwaukee, Wis.: "I believe they do. I can see no reason why they should not." *Newark, N. J.:* "No." *New Orleans, La.:* "Impossible to give correct information at this time." *Cincinnati, Ohio:* "All the secretaries believe that the Catholic girls register as Catholics." *District of Columbia:* "We have no record of the church membership of our non-member contacts." *Portland, Ore.:* "Many Association members do not give any church membership, so we do not know."

Kansas City, Mo.: "We have never discovered a Catholic girl who was not willing to register as such, because I believe she is conscious that there is no discrimination and is, therefore, very willing to state her belief." *Denver, Colo.:* "Are compiling material." *Columbus, Ohio:* "All Catholic members do register." *Worcester, Mass.:* "I should say that all Catholic members registered as such." *Memphis, Tenn.:* "Yes, the Catholic members register as Catholics—membership registration card contains a clause asking for church membership or church preference." *Omaha, Neb.:* "Am not certain about this, found they did not sometimes in employment department, for which we are always very sorry, as it seems to show a suspicion of us which is not warranted. Our service is rendered alike, irrespective of color or creed."

Nashville, Tenn.: "All Catholics register as Catholics, we think." *Albany, N. Y.:* "I have every reason to believe that all Catholics register as Catholics. There would be no reason for them to hide the fact." *Camden, N. J.:* "Church membership usually required in clubs or classes or of those who regularly attend and use the swimming pool." *Bridgeport, Conn.:* "The Catholic members register as Catholics in so far as we know." *Tacoma, Wash.:* "No, in Employment and Bus. and Industrial Depts. 'Yes, in High School Girl Reserve and Grade School

Res. Dept.' *Elizabeth, N. J.:* "Yes, I am quite sure that all Catholic members register as Catholics." *Utica, N. Y.:* "Occasionally a Catholic girl is on the defensive when filling out her blank, without doubt because she expects us to discriminate against her."

Youngstown, Ohio: "It is our opinion that all Catholic members do register as Catholics." *Duluth, Minn.:* "We have no way of finding out." *Oklahoma City, Okla.:* "There may be those who affiliate with this association who do not always register Catholic—because they may have wandered until the Church ceases to exert its power." *Fort Wayne, Ind.:* "Yes." *Terre Haute, Ind.:* "Yes." *South Bend, Ind.:* "I think there are a few who do not put down their church affiliation." *Atlantic City, N. J.:* "The majority of those who joined the Association who were Catholics registered their Church membership." *Canton, Ohio:* "I believe they do." *Little Rock, Ark.:* "We find no reluctance on the part of Catholic girls, to register as such. As far as we can judge of their personal feeling, we judge it to be one of loyalty to their Church." *Lincoln, Neb.:* "We feel that all Catholics register as such."

Newton, Mass.: "I see no reason why a Catholic member should register in any other way. It certainly makes no difference to us, and my personal experience is that a good Catholic is proud of the fact." *Dubuque, Iowa:* "All Catholics, as far as we know, register as Catholics." *Macon, Ga.:* "Yes." *Kalamazoo, Mich.:* "Undoubtedly." *Pasadena, Calif.:* "As far as I know." *Madison, Wis.:* "Yes, I have never known of any who did not." *Colo. Springs, Colo.:* "Yes." *Zanesville, Ohio:* "So far as we know, the few Catholic members in our organization register as Catholics." *Battle Creek, Mich.:* "No." *Jackson, Miss.:* "Yes."

I shall leave the reader to draw his own conclusions from the interesting variety of these replies. My present purpose is merely to present the actual results of our questionnaire. In the next article I shall tell how the secretaries answered to the question "What influence do you consider that the Y. W. C. A. exercises on its Catholic members from a religious standpoint? From other standpoints?" and to the other inquiry "What active part do the Catholic members play in the Y. W. C. A.?"

SOLACE

No voice to comfort? Is there not the sea's?
That cadenced murmur of compassionate sound,
Most kind to ears grown old with clamoring,
Or pinioned hearts in cords of silence bound.

No touch to solace? Is there not the wind's?
Healing with balm our fingers cannot know,
Brought from the scented, endless fields of Time,
Tender with tears that trembled long ago.

No charm to liberate? Oh, then, look up
Beyond the ways of this infringing world,
To that exultant vision of release:
The bannered sky with all her clouds unfurled?

MARIE BLAKE

The Newspaper and Crime News

ANTHONY J. BECK

SUPPOSE that some morning you should find the following dispatch from one of our large cities in your favorite daily paper:

Granada, Jan. 15.—The city board of health yesterday adopted a new and radically different policy to check contagious diseases. People suffering from smallpox, scarlet fever, diphtheria, etc., will no longer be isolated or confined in special hospitals. The public will be encouraged to inspect detention hospitals and to visit patients freely in their rooms. The amusing spectacle of relatives standing outside and speaking through windows with patients will be abolished. Orderlies and internes will display virile germs of all kinds so people may become closely acquainted with their process of growth and habits. Pictures of Mr. and Mrs. Microbe and their progeny with accounts of their characteristics, likes, and dislikes will be published in the newspapers. The board contends that people will be better able to protect themselves against contagious diseases if they can distinguish microbes and know their family history. Wherever patients with contagious ailments are confined in homes, neighbors are urged to make calls so they may be on friendly terms with Mr. Microbe, and thus safeguard themselves.

Such a dispatch would create a sensation. People would be on the alert for news that the Granada board of health had been enjoined by some public-spirited citizen or whisked off to an asylum by higher officials. Nevertheless, the board's order would not be entirely without warrant. Its members could justify their absurd order by pointing to conditions now tolerated and even encouraged by the public with reference to mental and spiritual health.

Sensation-mongering journals daily spread broadcast detailed accounts of the most revolting sins and crimes. They scour the social sewer for minute stories concerning salacious divorce cases, prurient "triangle" murders, outrages by degenerates, slayings, suicides, etc. The police capture criminals and isolate them because they have become a menace to the public, just like a person afflicted with communicable disease. But the "yellow" journal treats them as heroes. Not content with reporting the principal facts as a warning and protection for the public, it describes the criminal's conduct minutely and spreads the debasing story all over the city or State, defiling minds and souls, especially those of children. Sometimes the criminal is even interviewed and permitted to give excuses and assign quasi-plausible motives. His picture usually adorns the story as if he were among the most deserving of citizens. If the culprit is a woman, she is always "pretty," though she may be as homely as an Amazon.

Sensation-mongers excuse their policy on the ground that it promotes the public-welfare by deterring criminals. This argument does more credit to their imagination than to their reasoning powers. If it were based on facts, we should have tangible evidence in support of it all about us. A large section of the press has given liberal space to crime for years. Yet these same newspapers as well as public officials and moralists all testify to an alarming increase in the number of crimes and criminals. Are the after-effects of the war and godless education en-

tirely responsible for this situation? Scarcely. We have some proofs to the contrary. Some months ago the American Social Hygiene Committee reported the results of a vice survey in Detroit. Press reports painted a lurid picture of conditions. Some weeks later the Detroit *Free Press* (Sept. 12, 1926), stated that the chief result of the publicity seemed to have been the flocking of hundreds of women of ill fame to the city. It may have been a mere coincidence and due partly to other causes; but since then the city has also experienced a special outbreak of banditry and hold-ups.

In striking contrast to the lengthy accounts of crime found in yellow journals and more and more in what formerly were conservative papers is their policy of minimizing and glossing over other events. In dealing with business and industry the ruling press plays optimist and sings low on disagreeable occurrences. The serious situation in agriculture in many States was "played down" till politicians and election reverses forced attention. Though business in some lines has been slow, the papers teem with reports of general prosperity. When disease becomes epidemic in a city or State, the press seldom resorts to alarmist reports, and no one desires it to do so. Warnings and hints for preventive measures are published. Symptoms are described, but the public is not shocked with a daily and detailed account of the ravages of the disease. The authorities act on the principle that fear has a weakening effect, while alarm paralyzes. Even when dealing with persons seriously ill, physicians usually seek to inspire hope and confidence. Worry exerts a depressing effect and lowers resistance.

Similarly, constant harping on crime and sin undermines one of the bulwarks of public morals. It lowers morale. It creates the impression that "everybody's doing it," and that, consequently, it can't be such a grave offense. The yellow press, as Theodore F. MacManus, director of a large advertising agency, told the graduates of the University of Detroit high school at the 1926 commencement exercises, "takes the sin of the individual and, by stressing it, induces its adoption by whole sections of society." In consequence, "evil in these latter days has acquired a capacity it never before enjoyed—the capacity to multiply itself a million-fold; to penetrate into the hearts and homes of multitudes almost every hour of every day in the year."

Chronicling the lives of mental or moral morons, bandits, murderers, clubbers, "peepers," and the underworld generally, would be highly ludicrous were it not so tragic and inimical to public welfare. It does not help us in our daily task or promote industry in general to read in a flaring headline that some movie-actress who had been captured by another heart-pirate and home-wrecker collapsed at the bier of her former husband. It makes not an iota of difference to the public whether a notorious mail-bandit died on the gallows at three seconds before or after six o'clock, whether he smiled or looked slightly depressed. What the average citizen wants and needs to know is that this bandit will not rob mails any more, or

that some effective precautions have been taken to protect the community. That does not require a minute account of how the criminal went about the latest hold-up, what bootlegger he patronized, the kind of galluses or belt he wears, etc. "Two or three inches of type can be used to protect the public in furnishing information about any particular offense," as the Rev. C. F. Donovan writes in his fascinating newspaper novel, "His Father's Way" (J. H. Meier, Chicago). But "most newspapers today hold that their real function is to entertain the people, not to instruct them. Circulation is built on—wrecked homes."

The consequence of this catering to a perverted taste, a hankering for prurient and morbid reading, was pointed out by no less a personage than Pope Pius XI in an interview granted in May, 1926, to the late Msgr. A. E. Burke, Vatican correspondent for the Universal Service. His Holiness said:

The tastes of the people have become so debased and foolishly immoral that we have had to arouse ourselves to believe that this (the press) is God's great gift at all; whether a great art has done more harm than good....

This age would have us believe that it is not afraid, but fearless.... Real heroism is of the grand type that rushes to save souls from contagion. (Quoted from the press sheet issued by publicity committee of Chicago Eucharistic Congress.)

As the contagious disease develops from germs, sin and crime grow from the culture of evil ideas willfully entertained. Every deliberate wrong, every moral breakdown was once a thought that could have been curbed, as a strong weed was once a tender blade. Man must constantly guard his senses lest illicit or vicious thoughts enter his mind and develop into action. Lustful and murderous desires as well as deeds are listed as sins in the Catechism. St. Paul tells us that certain things should not even be mentioned among Christians. Science has declared that mere thought or mention of such matters is physically inflammatory. Yet, in the words of Mr. McManus, these things are the "chief and almost sole stock-in-trade of at least one type of modern newspaper and magazine." By means of minute stories of sin and crime it inoculates the mind with the germs of spiritual disease and social leprosy which in time will manifest themselves in evil deeds.

These Statistics

RONALD KNOX

Copyright, 1927

IT was a Colonel in the War Office, handier, one hopes, with the sword than with the pen, who returned a "jacket" to one of the subordinate departments with the note appended "Please supply stastics." (I hope the printer won't go and correct that.)

I confess to sharing this officer's partiality for exact information. Where you have a cause at heart, where you hope that progress is making itself felt, there is a comfortable objectivity about figures; it is a relief to get away from mere impressions, which may so easily be colored by partiality or by specialized experience, into hard black and white.

It is all very well to *feel* better one morning, when you have an attack of influenza, but who does not withhold assent from the evidence of his own bodily feelings, until he has sucked that noble device of medicine, the thermometer, and found the mercury constant at 98 point 4? So it is that when a new "Catholic Directory" comes out, I lose no time in consulting the diocesan returns of progress, and try to infer from them how we stand, where the needle points, what is our promise for the future.

It is vulgar, I know, this passion for mere numbers. Some would hold, no doubt, that it argues lack of faith. We ought to let the mustard seed grow without pulling it up, ever and anon, by the roots to see how it is faring. And indeed, there is a story in the Old Testament which I always took, in younger days, to be a warning against this very practice: I mean King David's attempt to "number the people," which was immediately and appropriate-

ly punished by a severe pestilence, which must have made all his elaborately documented returns worthless.

But they told me at school, and I suppose they were right, that "numbering the people" was only a polite official euphemism; what David really wanted to institute was the *corvée*—forced labor by his subjects for purposes of national utility. If so, I am enough of a democrat to be pleased that David was foiled. I hope this explanation is the true one, for, as I say, I am just such another as David in my passion for statistics. A wretched mathematician, I cover the backs of envelopes with sums added and readded until a moral certainty is attained; but with all my natural disadvantages, count I must.

The statistics in the Directory are admittedly all wrong. The Editor himself admitted it last year, and proved that the figures, instead of being just over two million for the Catholic population of England, ought to be more like two million and a half. This year, I fancy, I saw in the *Universe* that the figure ought to exceed three millions.

It is certainly queer if the figures given are correct. For it would mean that one child was baptized for every thirty Catholics, whereas in the year under consideration the general birthrate was one per fifty persons. In that year, the general birthrate was less than twenty per thousand; this year, alas, it is under nineteen. It would be too optimistic to suppose that this discrepancy can entirely be explained by the Catholic tradition of long families. There must, then, be very considerably more than two

millions of Catholics, if we regard Catholics simply as a self-multiplying body; the same moral can be derived from marriages (though with less exactness) or from school attendances.

Officially, we are underestimated. I wonder, is it in deference to this uncertainty that "Whitaker's Almanack" tells us the Catholics "claim" two million members, while all the other denominations "have" so many members? Or does a different suspicion underlie the choice of language?

The reason of the underestimate is brutally clear when the figures are itemised diocese by diocese. At first sight, we are expected to believe that the total increase of the Catholic population is 13,000 odd, whereas the conversions alone are only just short of 12,000. (You know how the hand of a weighing-machine trembles this way and that round a given figure before it comes to rest? So, at the moment, the conversion-rate is fluctuating around 12,000, as increased effort balances itself against the law of diminishing returns).

The most fanatical pessimist about leakage can hardly suppose that we have, nowadays, an apostasy for almost every baptism! Itemize the total, and compare the items with last year's—you find that several dioceses, and several of the largest dioceses, make the same return every year, not even adding on to their total the ascertained number of conversions. I suppose that once in five years, or once in ten years, those dioceses take stock of their position more accurately, and the figure goes up with a sudden, enormous leap. In the meanwhile, they falsify our totals, and are responsible for the common Protestant calumny that our numbers are not really increasing.

Would it not be well—let the suggestion be made *salva majestate*—if a less frequent and a more uniform system of census-taking were adopted, at least for purposes of official publication? It would surely be possible to have a rough census, at least, taken in each diocese once every five years, each diocese agreeing to do it in the same year. As it is, you can only form a reliable estimate by tracing the curve of increase over a space of fifteen or twenty years; if you do that, you find the increase a fairly regular one, and one which (*pace* our Protestant critics) is not to be accounted for by mere birthrate.

But whereas our own statisticians will put themselves to the trouble of these elaborate computations, the propagandists of Protestantism are far more likely to take their figures from the current issue of the Directory, and draw the gloomiest conclusions from our present haphazard totals.

I say a rough census, for, of course, the term "Catholics" can be variously defined. Is a Catholic one who fulfills his Easter duties? Or one who has his children baptized and sends them to a Catholic school? Or simply one who registers himself "R.C." when he goes to prison? There is something to be said for any of these, and for various other systems of classification.

I suppose, on the whole, the second of the three definitions given above is the basis on which our present statistics are compiled. Even so, I fancy the tendency is

towards understatement. The ordinary Protestant naturally assumes that we are all out to exaggerate our numbers as far as possible, *ad majorem Dei gloriam*. He forgets the realities of life. He forgets that a very large total of Catholics returned in one parish will inevitably mean, as soon as the Bishop's eye lights on the report, a division of that parish; he forgets that next to the Faith itself every rector asserts the indivisibility of his own sphere of authority.

There is no *temptation*, in the more crowded centers especially, for the priest who is making the return to inflate his total of Catholic residents; on the contrary, his temptation is to include nobody who could with any honesty be omitted. I might press the matter further, but here is already enough of indiscretion.

I confess I would also like to see a yearly census kept, not of the total Catholic population, but either of those who fulfil their Easter duties or of the actual number who go to Communion on Easter Day itself. This is the practice at present in the Church of England, and the figures are published openly for all the world to see. The last report, that of 1924, gives the total of Easter Day communicants as 2,444,000 odd. This enables us to estimate the position of Anglicanism at the moment with comparative accuracy. There has been an increase over last year, of some 30,000; but this is, of course, not a net increase if you compare it with the birth-rate; it should have been more like 50,000. The number of baptisms is given as 490,000 odd (a drop of some 15,000 from the previous year).

Assuming that the Anglican birthrate is the national birthrate, this ought to mean that there are 25,000,000 Anglicans in the rough sense. The proportion of Easter communicants is therefore about one in ten. Nor does the frankness of Anglican statisticians stop here; they give figures showing that the voluntary parochial contributions increased in the year, by £100,000, whereas the total income from all sources dropped by £50,000. In ten lines of "Whitaker" you can read enough to give you a fairly comprehensive survey of figures so far as the Church of England is concerned.

I am not suggesting that our own authorities should imitate this frankness in all its details, especially in those last mentioned. I am only suggesting that the census of Easter communicants would be a good thing to have merely for the purpose of observing its alteration from year to year. The Anglican figures, of course, refer to Easter Day alone; our figures might, or might not, include the whole period of the paschal precept—it should make no difference for purposes of comparison. Such figures we could easily obtain.

Human nature, alas! is fairly constant, and a Bishop's secretary can generally give you a pretty sure basis of proportion between total Catholics and Easter duties. Perhaps, now I come to think of it, there is such a census, and I have never been privileged to see it. But it certainly ought to be kept for the historians, even if it is not handed out to the journalists. It would be a combined record of extensive and intensive development.

A New Departure in the Senate

WILLIAM C. MURPHY, JR.

IN the devolution of the Federal Government from a joint agent of the people of the individual States towards a national paternalism there have been several important mileposts.

The Civil War answered the question of whether or not a State had the right to secede from the Union by determining that an important group of States did not have the power to do so. The Fourteenth Amendment took from the States the right to determine who should be their citizens. The Fifteenth Amendment attempted to override all State restrictions on universal male suffrage. The Sixteenth, the income-tax Amendment, gave Congress the purse with which to buy from the States those powers which they did not surrender for other reasons; its results are apparent in the flood of "fifty-fifty" Federal-aid projects of today. The Seventeenth Amendment followed, imposing popular election of United States Senators; some of the offspring of this Amendment, by its mistress the direct primary, are also apparent to observers in the National Capital. The Eighteenth and Nineteenth Amendments followed next, one setting up a Federal constabulary to overrun the States, and the other taking from the States the one qualification for suffrage over which they had theretofore retained jurisdiction.

And on the twentieth day of January, 1927, the Senate of the United States by a vote of 48-33 adopted a resolution which reads as follows:

Resolved, That the question of the *prima facie* right of Frank L. Smith to be sworn in as a Senator from the State of Illinois, as well as his final right to a seat as such Senator, be referred to the Committee on Privileges and Elections, and until such Committee shall report upon and the Senate decide such question and right, the said Frank L. Smith shall not be sworn in or be permitted to occupy a seat in the Senate.

The said Committee shall proceed promptly and report to the Senate at the earliest possible moment.

Adoption of the resolution was the climax to two days of heated debate, ranging from dignified and learned Senatorial discussions involving hair-line distinctions between constitutional rights to the most ribald of partisan harangues. And during all of this storm and turmoil a slender, ruddy-faced man in a neat gray business suit sat impassively in one of the deep-cushioned chairs in the southeast corner of the Senate chamber. This was Frank L. Smith of Illinois, holder of two sets of credentials from the Governor of that State: one reciting that the people of Illinois have elected Mr. Smith to the United States Senate, and the second declaring that the Governor has appointed Mr. Smith to fill out the unexpired term of the late Senator McKinley. Mr. Smith sat, almost literally, within arms-length of the seat to which he has been both elected and appointed—and which according to the consensus of informed opinion he will never occupy—while the Senate made history at his expense.

For the action of the Senate in this case, whether right or wrong, will become historic. The resolution, dry and formal though it sounds, is nothing less than an assertion that the Senate of the United States reserves for itself the power to pass upon the moral fitness of those who may hereafter present themselves with certificates of election or appointment claiming seats within the upper Chamber.

The facts in the case, in broad outline, are these:

In the Illinois primary of 1926, Frank L. Smith won the Republican nomination for United States Senator, defeating the late Senator McKinley, then in office.

Subsequent to the primary, but prior to the November election, a select Committee of the Senate, under the chairmanship of Senator Reed (Dem.), Missouri, investigated the Illinois primary and discovered, among other things, that Mr. Smith's campaign for the nomination had cost more than \$200,000 and that \$125,000 was contributed by Samuel Insull, public utilities magnate of Chicago. Mr. Smith was at that time chairman of the Illinois Commerce Commission, which has jurisdiction over Mr. Insull's utilities. The contributions were admitted by Mr. Insull and Mr. Smith, both under oath.

The voters of Illinois, after the results of the Reed Committee's investigation had been broadcast to the four corners of the earth, elected Mr. Smith to the United States Senate by an overwhelming majority over George Brennan, his Democratic opponent.

Subsequent to the election of Mr. Smith, Senator McKinley died. Governor Small then appointed Mr. Smith to fill out the late Senator's unexpired term, ending March 4, 1927, on which date Mr. Smith, by virtue of his victory in the November election is, theoretically, to take office as a Senator from Illinois for the six years following.

There has been no contention, nor even assertion, that Mr. Smith did not receive a majority of the ballots cast in the Illinois Senatorial election of 1926, nor that Governor Small went beyond his constitutional powers in appointing Mr. Smith to fill out the unexpired term of Senator McKinley. Mr. Smith's opponents admit that Governor Small has the right to appoint a Senator to fill a vacancy from that State, and that the credentials issued to Mr. Smith attesting that appointment are in due form. The same opponents admit that Mr. Smith possesses the constitutional qualifications of a Senator: he is thirty years old, has been nine years a citizen, and resides in the State from which he is chosen, and that none of the disqualifications prescribed by the Fourteenth Amendment apply to him.

The question then simmers down to a determination of whether or not the Senate has the constitutional right to keep a duly elected man out of the Senate because a bare majority of Senators feel that he is not fit to be a Senator. Senator Reed of Missouri summed up the case for the proponents of this theory when he read from the Constitution the provision: "Each House shall be the judge of the elections, returns, and qualifications of its own members," and then declared:

That is a grant of power, and it is an unlimited grant. There is no authority to supervise it. There is no appeal from the decision. Courts may not interfere. The Executive cannot interpose. The right was necessary to preserve the independence of the legislative branch of the Government. How can any man contend that this language can be so twisted as to be made to read, "Each House shall be the judge of the elections, returns, and shall be the judge as to whether the applicant is thirty years of age, and for nine years has lived in the United States and been a citizen"? That would be a strange distortion of the plain language of the Constitution and would be a plain negation of the powers actually intended to be conferred.

Among those who voted against the resolution to withhold the administration of the oath from Mr. Smith pending an investigation by the Committee on Privileges and Elections was Senator Bingham (Rep.), Connecticut, who in the course of his remarks on this subject said:

Those who are in favor of keeping the Senator-designate from Illinois from taking the oath until after his case shall have been referred to the Committee on Privileges and Elections, reported upon and decided by the Senate, are asking us to establish an exceedingly dangerous precedent. . . . Let us imagine that at the end of a session of the 64 Senators who remained in the Senate and who carried over to the next Congress, 33 should be Republicans and 31 be Democrats, and the new Democrats just elected for the succeeding Congress should hold a theory of government extremely obnoxious to the 33 Republicans and one which they believed to be subversive to this Government, if you establish the precedent that the Senate has the right to prevent the ambassadors from sovereign States from taking the oath and taking their seats here until you have given them a clean bill of health, morally and politically, then you establish a precedent on which those 33 Republicans could keep all newly elected Democrats from taking the oath, or vice versa. You can send them back to their States until the States have elected some one whose qualifications you think right and suitable for membership in this august body.

Let us take another case. In the past we have seen the country bitterly divided on the question of slavery. In the future we may see the country equally bitterly divided on the question of sumptuary legislation, on the question of the right of an individual to eat and drink and smoke that which he pleases. Are you going to establish a precedent whereby a majority of wet Senators can keep out of the Senate an ardent prohibitionist, or whereby a majority of dry Senators can keep out of the Senate a lover of good wine?

During the two days of almost continuous debate there was much talk on the part of the proponents of exclusion about the necessity for the Senate "to keep itself clean" and assertions that neither an individual nor a State "has a right to buy a seat in this body." On the other side were accusations that the Senate was proposing to constitute itself "an exclusive club" with a membership committee to pass on the social, mental, and moral qualifications of applicants for admission.

Regardless of the merits of the case, there was one point on which those who argued against admitting Mr. Smith to take the oath are undoubtedly right—there is no appeal from a decision of the Senate in such a matter. For, while some hardy souls talk of the possibility that the State of Illinois may exercise its constitutional right to institute original proceedings in the Supreme Court, it would be vain indeed to think that an order of that high tribunal would be obeyed by the Senate in a matter such

as this. The Judiciary has in the past tried unsuccessfully to mandamus the Executive branch of this Government.

The decision of the Senate to bar Mr. Smith pending an investigation is only an incident to the far-reaching theory of Senatorial power which is now being worked out at Washington. There is the case against Senator Gould of Maine, for instance, in which an attempt is being made to deny him a seat in the Senate because of events which took place in another country fourteen years before his election and entirely unconnected with his political activities. Senator Walsh of Montana, prosecutor of the case against Senator Gould, gave an illuminating picture of the theory held by those who would oust the Maine Senator, during the hearings on that case before a subcommittee of the Committee on Privileges and Elections. The transcript of the proceedings at this point reads:

SENATOR WALSH, of Montana: . . . Bear in mind that there is a great difference between the Roberts case and the Smoot case. Smoot never had but one wife. No accusation can be made against Senator Smoot, or ever was made against him, that he had offended against the statutes in relation to polygamy; but it was argued that his membership in the Mormon Church placed him under obligations of one kind or another that made it impossible for him to faithfully discharge the duties of a Senator. Similar accusations have been made against the members of the Church of which I am a humble member. Of course, it would be awful for the Senate to expel a man by reason of his religious belief or his religious affiliations.

SENATOR SHORTRIDGE: Could they constitutionally do it?

SENATOR WALSH, of Montana: There is no doubt that they could do it.

SENATOR SHORTRIDGE: They could?

SENATOR WALSH, of Montana: Why not?

SENATOR SHORTRIDGE: I can assign a great many reasons.

SENATOR WALSH, of Montana: But how can you avoid it? Two-thirds of the Senate could expel a man because he was a member of the Catholic Church or the Mormon Church.

SENATOR SHORTRIDGE: Or a Ku Kluxer?

SENATOR WALSH, of Montana: Yes, or a Ku Kluxer; and the Sergeant-at-Arms takes him and puts him out. What can be done about it?

All of which illustrates the scope of the power now asserted as a right by the Senate of the United States.

SILENCES

A poplar-tree at close of day,
When vagrant winds kneel down to pray,
Knows hush that thought itself might slay.

Moon-mesmerized, the meadow wears
A coat of sleeping thoroughfares,
Whose sleeves are memory's silver stairs.

Some minds drink hot delirium,
When speech and sight and will are dumb,
And only storms of silence come;

Silence that thunders loud as walls,
When stark disaster on them falls,
And fire rains on arsenals.

The hush of sudden death can make
A man or any mountain quake—
But God keeps silent for love's sake.

J. CORSON MILLER.

Education**Catholic Education and the "Action Française"**

PAUL L. BLAKELY, S.J.

LARGELY by way of letting off steam, but not infrequently with the unacknowledged purpose of bolstering up a weak thesis, some theologians have contracted a habit of calling one another heretics. Only the most robust in virtue will thereafter refrain from portentous waggings of the head, as if to hint darkly that in happier days we should here have a case for the fagot, or for some application of the Lesser Torture: the rack, for example, or the thumbscrew.

With this hint by way of disclaimer, let me say that it is with no intention of linking the philosophy of "the college for Catholics," as distinguished from the Catholic college, with the condemnation of the *Action Française*, that I mention the two in the same sentence. Yet I am quite sure that we shall be well advised in finding out why Rome was at last forced to condemn that once promising movement and to place its chief organ on the Index, before we greet "the college for Catholics" as an ideal which should be reduced to actuality as soon as possible.

Two articles which have recently appeared throw light on the reasons which compelled the Roman authorities to act. The first, by Mr. Denis Gwynn, appeared in *Blackfriars* for November, 1926; the second was contributed to *AMERICA* for January 1, 1927, by the Rev. John La Farge, S.J. Rome probably moved with reluctance, and only when it seemed certain that further delay would be fraught with the gravest consequences. The leader of the movement, M. Charles Maurras, counted hundreds of friends among the clergy of France. These ecclesiastics, while more or less indifferent to his Royalist program, thought that here at last was an outstanding publicist who could relieve the Church in France from the burdens which still oppress her. There was good ground for this belief, since M. Maurras and his followers "had performed vigorous service on behalf of the Church in resisting the anti-clerical laws before the war," writes Mr. Gwynn, "and was always ready to prove that such legislation was an inevitable part of any republican program." Even great churchmen, the late Cardinal de Cabrières, for instance, were his supporters, and the Cardinal had lectured at the institute conducted by the *Action Française*. Undoubtedly M. Maurras was the master of an extraordinary cogent and lucid style. "No man since Rousseau," thinks Mr. Gwynn, "has had the same unrivaled power of political argument, the same lucid clarity of thought and expression." Hence it was but natural that many of the clergy rallied to him when he denounced the anti-clerical politicians, and pleaded that the Church and her schools could never be free in France until the system which made possible, and even encouraged, these venal politicians had been destroyed. As for the younger men, not only in France but even in Belgium,

to them the name of M. Maurras was a clarion call to victory.

All this was well enough, but the watchmen on the tower soon began to confess to a certain uneasiness. M. Charles Maurras professed to be, and in fact was, first and foremost a teacher of political science. But M. Charles Maurras was, frankly and openly, an agnostic. Was he the man to whom the ardent youth of France could be safely entrusted?

The French hierarchy agreed that he was not. This decision was not immediately made public, but before long, Cardinal Andrieu, who had been asked by a group of young Catholics whether the teaching of the *Action Française* was free from objection, issued his letter of condemnation. With the Royalist and other purely partisan-political doctrines of M. Maurras and the *Action*, the Cardinal had no concern. But M. Maurras, as was obvious from his writings, professed a certain contempt for religious doctrine, and strove to establish a political philosophy which, while consolidating all elements making for stability in the State, would utterly dissociate itself from God and from religion. The leader of the *Action Française* proposed to grant justice to the Church not because the Church as a perfect society had rights, but because the Church would prove itself an element of stability if allowed a certain freedom. In other words, he did not recognize the just claims of the Church, but sought, as Napoleon did, to use her as a policeman. Within a few days Pius XI addressed a letter to the Cardinal, congratulating him on his clear speaking, "and insisting in the plainest terms upon the danger to young Catholics of accepting M. Maurras as their guide in matters of philosophy."

These public statements, despite their high authority, did not end the matter. Certain leaders of the *Action* wrote to protest. If they were joined with non-believers, they said, in a field in which the Church allows its followers a just liberty, they were conscious of the danger which this fact might present. From the Church alone they received lessons in Faith and morals. They would be more vigilant than ever to avoid errors condemned by the Church, and to maintain intact in their souls, and to defend the truths of which Rome is the guardian.

This sounds like submission, but, as a learned writer remarks in the *Conference Bulletin* of the Archdiocese of New York (December, 1926), "The principle they seem to follow is: 'Give assent to what is *de fide* and then think for yourself and do as you please.'" Or, in the words of Cardinal Gasparri's answer to the protest, "To affirm that one receives from the Church alone teachings on the subject of Faith and morals, does not appear coherent or sufficient to safeguard the one or the other, when one remains under the direction of leaders who through their writings have not shown themselves to be masters of Christian doctrine and ethics."

Here, it seems to me, the philosophy of "the college for Catholics" closely approximates, if indeed it is not identified with, the philosophy condemned with the *Action*

Française. In this conclusion I am greatly strengthened by the opinion of the writer of the article in the Archdiocesan *Bulletin* to which I have referred. "If this argument were valid," i. e., the argument advanced by M. Maurras, M. Daudet, and others, "Catholic young men attending non-Catholic universities could use the same line of reasoning, with the consequence that the Church's solicitous care that there be Catholic universities for Catholic young men would be considered as an indication of a too fretful vigilance. Some may be thinking that the Church's position on the school question is too extreme. But let these answer Cardinal Gasparri's reply to the letters from the Catholic youth of France. . . . The letter of the Cardinal is based on a general principle, not one suited only for the youth who are engaged in the activities of the *Action Française*, but for all who find themselves in a situation similar to that of these Catholic youth of France. This principle applies to those who are in, or who wish to enter into, a society which strives for a purpose good in itself, but which discusses matters which are under the exclusive control of the teaching body of the Church, which holds to principles contrary to sound philosophy and the Divine positive law, which holds up as reasons for action motives which fall below the Catholic ideal." [Italics inserted.]

No doubt the college for Catholics "strives for a purpose good in itself," namely, the education of Catholic youth. But if the principles which the Church prescribes as the very foundation of the Catholic college are solid, then the principles on which "the college for Catholics" is reared are worse than shifting sand.

At the very outset, the danger to Faith and morals involved in allowing young Catholics to receive instruction from men "who through their writings have not shown themselves to be masters of Christian doctrine and ethics" is minimized or ignored by the college which looks exclusively, or even chiefly, to the knowledge and technical skill of its teachers. The citations which I presented last week show that in the Catholic view "our Divine religion must be the soul of the entire academic education," and that the attempt to sever religion from education exposes the student to loss of Faith. Hence the Church wishes those only to be appointed as teachers who "are models of well-doing in their teaching and in their integrity of life," and she reminds them to have nothing more at heart than to "fashion with all care the minds of young men to the practice of religion, to uprightness of conduct, and all virtuous dealing." Clearly, it is not sufficient that a professor refrain from attacking religion and morality. As religion must rule his life, so it must also rule his teaching.

Assuredly, the dangers against which the Church warns us cannot be avoided, or the benefits she counsels be secured, if the vital question of religion and morality is ignored in the appointment of professors. What can be guaranteed when the professor of psychology denies the existence of the soul or the freedom of the will? Or when the professor in the institute of law dismisses man's nat-

ural rights with a fling at the metaphysics of the Dark Ages? Or when the professor of biology has shown in profound treatises that ape and man are animals that differ in degree but not in kind? Or when the professor of ethics teaches that morality is merely the individual's attempt to adjust himself to his own satisfaction with the shifting phases of human life? Or when the professor of political science has fashioned for himself a code of religious—or irreligious—belief and practice? Or what can we look for from any professor who does not accept the Catholic Church as the supreme arbiter in matters of Faith and morals?

Whatever the outcome, one may not look for a guidance to which Catholic young men and women may be safely entrusted. The shepherds of the flock in France and the Supreme Pastor of the Universal Church deemed it imperative to condemn a movement which formally separated itself in one field only, that of political science, from the authority of the Church. Hence it is not probable that Rome would stamp with approval a college which proposed to subject its students not merely in one, but in many, and possibly in all fields of knowledge, to the direction of teachers for whose orthodoxy in Faith and morals no guarantee is either asked or given.

It seems to me that "the college for Catholics" is based on a false ideal, and a false ideal can only result in a false system of action. No school of thought can separate itself from the Church, for there can be wrong as well as right thinking, and in a thousand instances only the Church can guide us to the truth. Nor can any body of teachers disavow the power and the authority of the Church in any department of human knowledge, and flatter themselves that they can establish a college which the Church approves as in accord with her principles in education and therefore suitable for the education of Catholic youth.

Sociology

The Health Movement

HARVEY SMITH

NO movement during the last decade has so caught the popular fancy, so wedged itself into the front ranks of human consciousness, offering such hope and reaping such reward, as the great movement for health.

Few realize that the World War with all its destructiveness is responsible perhaps more than any other one cause for this present day life-saving program. The extreme need for such a movement and the failure of old methods was forcefully brought to our attention at the time of the draft, when through the inventory-taking of human lives and the discard of the unfit we learned the amazing fact that one-third of the nation's manhood were physically unable to bear arms in their country's defense. The examining physicians reported that three-fourths of the physical defects found might have been overcome had those examined received the proper attention when children. Threatened by a more formidable foe than faced

Dark
in
that
essor
ual's
with
essor
e of
what
cept
rs of

guid-
y be
ance
med
nally
ence,
prob-
which
but
the
and

ased
in a
rate
well
the
y of
the
flat-
which
s in
of

ight.
front
and
lth.
ruc-
one
ex-
old
the
of
the
ere
use.
of
had
hil-
ced.

us overseas, we looked for the cause. Realizing that as important as the preparation for military service was the preparation for the struggle of daily life, we called into service the doctor, the nurse, the dietitian, the hygienist, the research worker, the legislature, the press, the school and the home.

In studying the nation-wide campaign for health which has ensued, it is interesting to see how the focus of attention has been put on the child. Logically enough, the place chosen for observation and demonstration has been the school. It is gratifying to note that the Catholic schools have been identified with this movement from the start. Reports show that generally through the country attention is being given to health work in Catholic schools and in many places some very excellent health programs are being developed.

St. Louis has been especially fortunate in having a local health-agency, the Tuberculosis Society, introduce and develop the health work in the Catholic schools during the past five years. In this way, best current methods have been possible and an interest has been created in health which would scarcely have developed of itself within the school system.

In 1921, the Tuberculosis Society of St. Louis, to demonstrate the need and usefulness of a health-educational program, offered to introduce health-programs into the St. Louis parish schools. The offer was readily accepted, and splendid co-operation was obtained on every side.

The first piece of work attempted was the introduction of the Modern Health Crusade, a simple and practical plan of teaching health habits. This plan was adapted to local school requirements and introduced into one school after another. Health lesson-outlines and supplementary material were later offered; movies, plays and other educational features arranged for; and milk stations and hot-lunch rooms promoted. Records show that in the launching of this work, the director gave approximately 1,000 talks to 21,000 children in 60 parish schools.

To study the progress of the work, questionnaires have been sent out annually to the schools. Because these questionnaires form the basis of an inter-school contest, excellent response is obtained. Thus the project serves two purposes—informative to those having the work in hand and a stimulus to the schools for better health work from year to year. A holiday and a beautiful framed picture are given by the Archbishop to the school having the best all-round health-program and a similar award is given the school having the highest percentage of children up to normal weight.

This contest discovers the schools most needing health work as well as those where it is most satisfactory. For instance, when it was found that one school had only 35 per cent. of the children up to normal weight, a very special program of intensive health-work was planned for the school for the coming year. A nutrition class was conducted for those most underweight and a general health-program inaugurated for the rest of the school,

with such wonderful results that at the end of the year, instead of having 35 per cent. of the children up to normal weight, 80 per cent. of the children were in the "safety weight zone." The appearance of the children was greatly improved and the best grades in ten years were made in scholarship.

To help the Sisters carry on the program suggested, members of a volunteer committee of the Federation of Catholic Alumnae have taken care of the periodic weighing and measuring of children in schools desiring this service.

Another activity of this Federation has been the sponsoring and the financial backing of a Sight Conservation Class for parish-school children of defective vision. If not the first, it is at least one of the first parish-school sight conservation classes in the country.

The Parochial Dental Welfare Association, a local organization of Catholic dentists, has given dental inspection to children in the parish schools. A study of the findings will determine the program for the future.

In the promotion of health-work in the upper grades and high-schools, health clubs have been introduced and an effort made to start student health organizations. Through the co-operation of the St. Louis University Medical School, series of health talks have been arranged for the high school students.

Realizing that the success of the health work in the schools depends to a great extent on the co-operation of the home, a class in nutrition and child health was given last year for mothers at the Council of Catholic Women Headquarters.

An annual two-day Health Institute for the health-instruction of Catholic school teachers is one of the latest developments of the program. As far as is known, the Institute is the only one of its kind in the country. The report on registration showed that 650 persons were in attendance, 100 being lay persons from 17 different Catholic organization, and 550 being Religious from 14 teaching Orders in 108 schools and institutions. The Institute was promoted jointly by the Tuberculosis Society, St. Louis University Medical School and the Council of Catholic Women.

Thus many and varied organizations have become interested in the health program of the St. Louis Catholic schools. To prevent duplication and co-ordinate the activities, a Catholic School Health Committee has recently been formed with representation of all these groups and under the direct supervision of the Superintendent of Schools. In this way, the work will be placed not in the hands of volunteer agencies, subject to spasmodic contributions to program, but in the hands of a permanent functioning committee with members interested in health in both a general and a particular way.

What has been done in St. Louis, and what is being done in other places, shows that the Catholic schools are not only abreast of the times, but that as schools they are providing, as few other systems of schools provide, the education of the entire child—body and soul and mind.

With Script And Staff

TEN years have passed since priests, bishops, the Pope, Catholic organizations and periodicals, and AMERICA as well, were upbraided for being disloyal, pro-German, and what not, because they were either moderate in their utterances concerning the issues of the World War, or, like the Holy Father, refused to take any sides at all. The PILGRIM then prophesied, as Pilgrims have a right to do, that the fire-eating utterances of many non-Catholic pulpits would some day be used against not only the preachers themselves, but against religion in general. The event has proved this true. With jeers, mockery, and scorn a popular magazine of today recounts the bitter words, the atrocity stories, and the morbid appeals for the fighting spirit of pulpit patriots of that time: Dr. Parkhurst, Dr. Eaton, Dr. Newell Dwight Hillis are quoted, and many others. There is no use wasting good ink by recalling these "wild and whirring words." But the reproach that is heaped upon their authors is one more proof of the wisdom of the Church that, though she bids us do our full duty to the State, warns us against surrendering our consciences to the bidding of politicians.

ANOTHER instance is at hand of a violent swinging of the pendulum of public opinion from one extreme to another—always to the disadvantage of the Church, which follows the just and middle course. A bill requiring daily reading of the Bible in all public schools of the State was recently introduced into the West Virginia legislature. The sponsor of the bill, W. A. Street, an avowed Klansman, followed it up with a bill quite in line with Communistic tactics, making unlawful any stipulation before marriage as to the religious training of the offspring. While in West Virginia Catholics are to be bludgeoned into reading a sectarian version of the Scriptures, the Rev. Charles Haven Myers, of Cleveland, Ohio, excoriates the Protestant Sunday School in the February *Scribner's*, and denounces the teaching of the Old Testament to children as it now stands as something criminal.

Herein—that "tales are thrust upon youths as divine utterances"—lies the source of a colossal outrage perpetrated year after year—the superstitious reverence for anything and everything contained in Holy Scriptures. [The Protestant Sunday School teacher's method] is a palpable imposition, if not a direct insult to the intelligence of the pupil. It is a fair shot that of the 17,510,830 boys and girls enrolled in American Sunday-schools a goodly share receive this kind of Scriptural instruction every week.

He continues, urging a point that the Church has always maintained as obvious:

We must get away from the traditional notion that we must teach *all* the Bible. It is not a book, but, as the name implies (Biblia), it is a library. . . . It is quite as impossible to expect children to comprehend the significance of the Apocalypse of St. John, or Ezekiel, or The Epistle to the Hebrews.

What the Masons of the Southern Jurisdiction have in store for Mr. Myers, I do not know. But it does make the PILGRIM feel a little dizzy to think that while "Bible Christians" are trying to use a casual version

of the Word of God as a club to beat the Catholics with, the Catholic Church has to defend the same Word of God against the mockeries of their own ministers who deny its sacred character.

WITH regard to church attendance a marked change has been noted of late by the Institute of Social and Religious Research, in New York. Investigations conducted all over the United States showed that in a great number of localities rural Protestant churches, that is to say, churches situated in the open country, are being deserted for village churches. The reasons given are the use of the automobile, and greater conveniences in every way in the church situated in some sort of center. Probably a like investigation among our Catholic parishes would show a similar tendency. One fine old country church, recently remodeled and equipped, that the PILGRIM visited of late has been completely deserted for the near-by village: to the satisfaction of both the Pastor and his flock. Out of 619 rural Protestant churches investigated by the above-named institute, only eight had any kind of men's organizations, and only three any organizations for boys. How about our Catholic rural churches? If there is no one to lead the Scouts or the Boys' Brigade, an Altar-Boys' Society is always feasible. Booklets regarding the St. John Berchmans' Sanctuary Society may be obtained from the *Messenger of the Sacred Heart*, 503 East Fordham Road, New York City.

DR. ARTHUR E. HOLT, Professor in the Chicago Theological Seminary, in a recent study of ninety-six Chicago churches, made the following comparison, as to manner of employment, between church membership and the city of Chicago as a whole:

City as a Whole.	Church Membership.
5.4 per cent	Professional 9.0 per cent
8.6 per cent	Business Men 6.8 per cent
21.0 per cent	Clerical 31.7 per cent
20.6 per cent	Skilled Manual 17.3 per cent
36.7 per cent	Unskilled Manual 18.1 per cent

From this . . . it appears that while wage earners make 76 per cent of Chicago's gainfully employed population, they comprise 67 per cent of the gainfully employed church members.

It would be interesting to have these statistics for Catholic churches alone in different cities of the United States.

STILL more desirable would it be if we have accurate Church statistics in general. Without them we are hobbled hand and foot in any serious discussion. Speaking of the growth of Church membership, the Federal Church Council remarks:

We are far below what we ought to be, but both Catholics and Protestants have exceeded the percentage of population increase by their membership growth, and Protestant churches are showing distinctly larger percentages than among our Roman Catholic fellow-Christians.

With all difference of requirements, we should be able to measure our membership growth better than we do. I echo the *Fortnightly Review* in exclaiming that "the

question of Catholic statistics is one that cries to Heaven for a correct solution." "Many parishes and even some dioceses," remarks a critic, "report virtually the same figures in the 'Catholic Directory' from year to year." The total number of Catholic Negroes in this country remains fixed like the numbers in the Apocalypse, never varying from 250,000. This offers some food for reflection, in view of the constant stream of converts that is reported. If the figure of total Catholic Negro population, with converts coming in, has remained and still remains unchanged, while the total Negro population has risen from four million to over ten million since the Civil War, there must be room for investigation somewhere.

FATHER JUDE, who used to specialize in questionnaires, lost heart recently in trying to figure out: "How many of (a) your young men, (b) your young women, are interested (x) in dramatics, (y) in foreign affairs, and (z) in the development of personality. After two vain attempts, he left the questionnaire to lie in peace between last year's statuary catalogue and the January bargain-list. "The principle of the matter is," he remarked, "that nothing in this world can be obtained without trouble and expenditure, with the sole exception of the sausages that the Princess has put up for the neighbors during hog-killing time. If people won't fill out a paper, they ought to be questioned in person. Two or three trained workers, paid for the job—provided they were limited and the rest of us were forewarned as to the questions—would get better results than an armful of dotted lines." But when I asked who would pay them, he bade me practise silence, and help check up his weekly envelope record: which, by the way, contained a good foundation for some practical statistics.

OUR mission statistics should tell more of their hidden work for material welfare. The growth of our missions is bound up with the growth of humble plants and herbs planted by skilled hands, like those of brother Justin Gillet, S.J., who has founded, developed and directed a valuable experimental farm at Kisantu in the Belgian Congo. Brother Gillet has been able to find out just what is needed to grow and cultivate some 2,000 plants which yield foodstuffs. Imagine what the dining-car menu would become under his tutelage! He has introduced into a country devoid of vegetables almost all the vegetables of Europe, including the potato. Sweet manioc, fruit trees, including apples, the eucalyptus, various conifers, and all sorts of flowers have been introduced, not to speak of some fifty varieties of bananas. The good results for the benefit of the Negro population for which Brother Gillet labors are incalculable. Yet with such a wonderful example to look upon, we Catholics might remember that there are hundreds of localities in this country, where the skilled hand of a Brother Gillet could transform the living conditions of the people, and with the transformation in purely material conditions, prejudice would melt away, and the Faith would find a ready entrance.

THE PILGRIM.

Literature

The Earlier German Catholic Novelists

OTTO MILLER, S.T.D.

Translated by Margaret Münsterberg

(This is the first of a series of articles dealing with the Catholic novel in German.)

ANYONE who has come to know the difficult path that German Catholics have had to tread in order to attain the full expression and revelation of their artistic powers in German literature, would be justified in speaking of the present time as a flowering of Catholic intellectual life in Germany. To be sure, there are no dominant creative masters. But such world figures as Dante, Calderon, Cervantes are given to humanity only at great intervals, and it is a mistake to book their absence on the debit side. The second and third rate authors should not be measured beside these great ones; but it is precisely these second and third rate authors that are valuable in that they best reveal those living currents that flow through a period, reveal them in their breadth as well as in their depth.

If one would become acquainted with what is called "the Catholic element" in German literature, he must go to the sources of these currents. These sources may be found in the romantic period. To translate the poetry of that time into another tongue seems an impossibility. All translations are only dim reflections of the original, but this is especially true of poetry, for example that of Eichendorff. The musical quality of the German language, the melody which catches the most delicate fluctuations of the soul, the singing quality of these poems cannot be transmitted. And to offer the mere subject-matter of these artistic creations in another language would be a fruitless enterprise.

Yet it would be quite possible to offer Eichendorff's short stories in translation. These stories, like the poetry, have been born of the spirit of German music, and it is through them that one can best become acquainted with the spirit of romanticism. Such noble, delicate works of art, seeming to hover above reality, as "Das Leben eines Taugenichts," as "Das Schloss Dürande," "Das Marmorbild," are eternal masterpieces. If the reader of the present time which demands sober and matter-of-fact recital, should suppose that he has no use for such "beautiful superfluity;" and if the sober and matter-of-fact reader of today believes that he can gain nothing from these strains out of a vanished past, then let him know that in this age of the machine and business rush and restlessness one thing is needed above all, not to let the soul be swamped in the sad reality of today.

In these tales of Eichendorff there is the German soul, which can never deny itself and can never be quite smothered, which lives its life of great longing and surmise of the eternal in spite of the World War and evil politics and bad material suffering. The same is true, though in a different way, of the works of the great Westphalian poet, Annette von Droste-Hülshoff. She al-

ready belongs to a different time, a different spirit. Her poetry is singular, quite individual in its diction, which seems to forbid translation, although her forceful ballads with their sinister subject-matter would not lack effectiveness even when translated. But her prose writings are worth knowing even in other countries. She has created a short story which is among the best German stories and may well be compared with Kleist's "Judenbuche." It is astonishing that a woman could summon so much epic strength, such impersonal dispassion, such cool composure, such startling objectivity, such austere and sharply chiselled diction.

The life work of another great German story teller should not be passed over, one whose whole nature has also sprung from the spirit of romanticism: Adalbert Hifter. I know that his work lacks the Catholic element. He is credited to Catholic literature as little as the great Austrian dramatist, Grillparzer. Perhaps this is rightly so. But his short stories, collected under the title "Studien" and "Bunte Steine," the real life work of this German Czech in the latter half of the nineteenth century, breathe and live in the Austrian air, and that air, it cannot be denied, is Catholic. In these short stories that belong to German national literature, there is that inner peace and serenity, that balance of character, that freedom of the spirit from problems which, as the genuine Catholic attribute, is so much to be desired for our Catholic literature. It is the peace of perfect *conformity* which is so closely related to the happiness of the highest freedom.

This art seems to turn aside from reality; it is wholly unpolitical and unsocial, and yet reveals the depths of eternal humanity which are outside of time. "This art," a recent historian of literature has said, "is a little mirror of great things and a delicate symbol for mighty things. Pure it is and we have nothing purer to reflect German ways and German suffering." There are in these works of art such noble, pure pieces as "Der Hochwald," "Der Hagestolz," "Die Schwestern." I know nothing in modern literature that makes one so inwardly peaceful and wise in this our restless and unwise time than the reading of this quietly flowing prose, the lives of these people so sensitive and of such deep feeling. In this work there is one story which belongs among the very greatest that German novel-literature has created, the story of the Jew "Abdias." This is like a chapter in the story of the eternal Jew. It is a story about the problem of suffering. Its solution is like that of a tragedy by Sophocles; yet it is constructed with calm and greatness of soul.

The long interval in Catholic literature in Germany which lasted till after the so-called cultural struggle, offers little of value, indeed, scarcely anything which would be a loss if it remained unknown. However, even in that time we had a few true, genuine popular or folk writers such as have never since been surpassed. One of these is Christoph von Schmidt, the other is Alban Stolz. The works of the former, whose life extended into

the middle of the past century, is by far the best in the realm of what we call people's books or juvenile books. He, too, has breathed the air of romanticism; he, too, has liked to choose his material from the dim past. But who has ever created or will ever create characters in such a serene, kindly and loving way as this true educator of youth has done in his "Rosa von Tannenburg" and his many similar stories. The youth of today may not derive as pure a pleasure out of these stories as the youth of his time. Yet that is no reproach for this precious short-story writer; it is, however, a reproach for the young people of today who so decidedly lack the most beautiful trait of youth, a fresh, dew-like naiveté.

Alban Stolz, a son of the Black Forest highlands, is not so much a juvenile as a popular writer. In his way he is decidedly unique. His manner is didactic; he was deliberately an educator of the people, and to this purpose he adapted his style. No other German writer has been able to write in so homely a manner. There, in his books, live the people, the Suabian and Alemannic people with all their characteristics, with their virtues and faults, in their workaday and holiday moods, with their view of life and their way of living. The people of these books live in his language, a language so plastic, so colorful, so solid, such as we can hardly find nowadays, since it is being displaced more and more by newspaper German. Among the writings of the Freiburg professor, Alban Stolz, there are productions like the "Kalender für Zeit und Ewigkeit," the "Vaterunser." The "Besuch bei Sem, Cham und Japhet," which are a true source of delight for anyone who wants to become acquainted with the nature of genuine German folk. And he who has come to know it, loves it too; for the true type of a people is not to be found in the large cities of today—there lives the modern urban nomad—but in the small towns and in the country, where is retained the original and indigenous nature. This type Alban Stolz has seen as hardly another has seen it.

Next to him, we must name one who is almost his equal as a popular writer and who surpasses him as artist: the native of Baden, the pastor Hansjakob. He, too, is a son of the Black Forest. He wrote his good popular books at a time when there was perfect peace in the Catholic world in the nineties. His home, Breisgau, the Black Forest with its people was also the land of his books. He describes only what he has experienced and seen, people who have really lived and with whom he has lived. No imaginary characters are in his books, but people with flesh and blood and above all, people with the German soul. These books consist almost all of reminiscences, but how alive his characters are with their apparently small lives and yet eternally human joys and sorrows! "Schneeballen" and "Wilde Kirschen" and "Aus meiner Jugendzeit," "Studienzeit,"—these are the names of his books, written in simple, yet full-blooded, sinewy speech, a language that has drawn nourishment from his native folk-tongue. Neither in French nor in Italian literature do I know works which in a similar

in the
books.
e, too,
. But
n such
ator of
nd his
ot de-
youth
precious
or the
e most

nds, is
s way
e was
purpose
s been
books,
e with
lts, in
ew of
books
olorful,
e it is
erman.
Alban
er Zeit
h bei
of de-
th the
come
le people is
e lives
s and
d in-
en as

st his
im as
He,
good
nce in
isgau,
of his
d and
e has
, but
with
all of
their
s and
' and
e the
oded,
ment
or in
milar

way contain the lives of the common people. In Italy one has to go as far back as Manzoni, in England to Dickens to find something similar. Among his other works, Hansjakob achieved one short story which revealed his powers as creative artist, "Der Vogt auf Mühlstein." In this tale, the reader becomes acquainted with the strong, genuine unspoiled life of the people.

REVIEWS

Readings in Ethics. Compiled and edited by J. F. LEIBELL. Chicago: Loyola University Press.

This is a new departure in Catholic publications and paves the way and sets the standard for a whole course of readings in other branches of scholastic philosophy. From a vast array of writers and writings, the author has compiled nearly two hundred papers so arranged as to cover in orderly sequence the entire field of ethics. Several preliminary readings explain the postulates presupposed for the right understanding of the subject, from other branches of philosophy. The list of contributors includes very many contemporary writers, most of them recognized specialists in the particular line of which they write. Such names as Rickaby, Maher, Slater, Cathrein, McNabb, Vonier, Cronin, Hull, continually recur and, among American students, Turner, Kerby, Brosnahan, Husslein, Miltner, Blakely, Hill and Dr. John A. Ryan. In the preface which he writes Dr. Ryan admirably sums up the significance of the book: "Its primary advantage is to provide the student with a substitute for the library. The range of readings is sufficiently wide on each topic to render unnecessary the consulting of a great number of ethical treatises." While recommended to students it would be a serious mistake to rank it merely as a college text. Indeed it almost suggests itself as an indispensable handbook for any layman who would correctly understand and competently explain any of our much-discussed ethical problems—War, Prohibition, Morality, Divorce, Marriage, Vivisection, Patriotism, Birth Control, Socialism, Private Ownership, Law, Gambling, etc. It looks at these and cognate topics entirely from the scholastic angle though not all its contributors are Catholics.

W. I. L.

The Conquest of Civilization. By JAMES H. BREASTED. New York: Harper and Brothers. \$5.00.

The art of book-making is displayed to its best advantage in this copiously illustrated volume. Unfortunately the same unreserved commendation cannot be given to the work itself. Certainly, the author has not failed to present his matter in an interesting and skilful way. All will further be grateful for whatever real archeological data he has to offer in this volume, which covers the entire history of the ancient world. Yet it is no exaggeration to say that the book is highly objectionable on historical as well as religious grounds, and seriously dangerous for "the man in the street," to whom the author tells us it is directed. His numerous fallacies touching on Biblical matters, always asserted with an air of infallible certainty, as if placed beyond historic doubt, can naturally not be answered by the man unprepared to meet these difficulties. Whether purposely or not, no opportunity is lost to retail the old unproved statements regarding matters of religious as well as historical import. It may be considered in good form at present to require for the development of human arts, as is here done, "doubtless several hundred thousand years," all the uncertainties and difficulties in the way of such a statement being cheerfully overlooked. But the author does not rest satisfied with dilating upon this. Calmly the reader is informed that monotheism—"imperialism" in religion, the writer calls it—was unknown in the world before it was first set forth by the father-in-law of the ill-fated Tut-anh-Amon. The Hebrew Patriarchs, many centuries before, had consequently no concept of it. Elias,

we are told, worshipped a host of fierce deities, and Yahweh, the God of the Scriptures, was a tribal war-god ruling over a kingdom no larger than Palestine until the days when Israel had already passed out of existence. The first five books of the Old Testament were not written until after the Babylonian captivity. These and similar false statements are invariably made with an air of absolute finality, as if there were not even an opinion to the contrary. Such methods call into question the author's reliability in other matters as well.

J. H.

The Ordeal of Civilization. By JAMES HARVEY ROBINSON. New York: Harper and Brothers. \$5.00.

How the human race has progressed during the Christian era is the theme of Professor Robinson's complement to "The Conquest of Civilization." The story of mankind is begun at that period when the Roman Empire was fallen apart and the Catholic Church was surging. It is ended with the past year, when so many of the older nations have either fallen or changed, when new nations are evolving, and when the Catholic Church is still surging and the same. As is obvious, in a single volume the author can narrate none but the outstanding events that have occurred during the vast number of years that have joined these two epochs. He can give but the briefest notice to the movements that have time and time again revolutionized human society. His volume, then, is but a rapid survey of European civilization until the sixteenth century and of the world civilization during the past four hundred years. He believes, and rightly, that history is not merely a summary of dates and names but that it has a continuity and an influence on the present and the future. He orders his history well, philosophizes about it with conviction, and attempts to preserve a most objectively neutral viewpoint. Despite his attempted neutrality, however, he remains a non-Catholic historian. He has evidently made efforts to be fair to Catholicism and to present its contentions justly, but his mind is not Catholic. In the treatment of such questions as indulgences, simony and the like, he explains the Catholic doctrine and practice, erring, if at all, in verbal details. But he does not read history as a Catholic would, though he has benefited by the Catholic reading of it. Throughout the volume, there are errors of fact in regard to the Church, there is a tendency to assign faulty reasons for some of the Church's decisions and aspirations, and there is, in general, an acceptance of the State and of the Protestant contention when in conflict with the Catholic. Many proofs of these assertions are to be found throughout the volume, though they cannot be enumerated here. Though the history, as it stands, cannot be recommended to the Catholic reader, it can truthfully be characterized as a decided improvement over that biased, and often malicious, type of propaganda which was called history in former days.

A. T. P.

Foundations of the Republic. By CALVIN COOLIDGE. New York: Charles Scribner's Sons. \$2.50.

Not the least important function of a public official is that of delivering addresses before assemblies of diverse characters. The diversity of the aspirations and purposes of these gatherings inspires an amazing variety of topics for discussion. During his official life, Mr. Coolidge has had to pay the penalty of office by giving utterance to appropriate sentiments on notable occasions. Selections from these discourses form the contents of this volume. A public official on such occasions must edify his hearers and must commend their activities; but he must be careful not to align himself so closely with them that he may offend other, and perhaps opposing, groups of citizens. He must be academic and he must be diplomatic; he must be appreciative but he must not speak so plainly on debatable matters that he can be quoted. It is safest for him to discourse in generalities and on topics of patriotism, of morality, of religion, of inspiration and the like. Mr. Coolidge handles all such matters with commend-

able tact in these collected discourses. He most emphatically lauds the Constitution and lays his tribute before the memory of the great patriots of our nation, delivers inspirational talks to Boy Scouts and to farm and labor representatives, recommends economy in government before the Chamber of Commerce, advocates religion as a necessity in our civic welfare before the Holy Name Society and at the unveiling of the statue to Bishop Asbury, and assures the Negro and the Norseman, the Jew and the foreign-born, that they are integral factors in the American nationhood. The addresses are sane and conservative, typical in every detail of Mr. Coolidge.

F. X. T.

On the Trail of Ancient Man. By ROY CHAPMAN ANDREWS. New York: G. P. Putnam's Sons.

"It's looking in a dark cellar for a black hat that isn't there" was a cheerful definition of metaphysics by one who could not fathom it. Thus, too, an undiscerning critic might describe Roy Chapman Andrews' search in Central Asia for paleontological fossils. But to one who feels "the lure of the wild" and the lure of hidden, often tantalizingly hidden, remains of beasts and men who once roamed this fair earth, the story is fascinating. To track down the *Baluchitherium*; to walk up to a cliff and handle a *Titanotherium* skull and then to nurse it carefully free from its surroundings; to stumble on a nest of dinosaur eggs; and occasionally to be lashed by a hundred-mile gale or to pick up your shoe with a poisonous viper in it or to follow a mirage that beckoned as a pleasant oasis—these are the "thrills" that lure men of strong mettle far from the comforts of civilization. "On the Trail of Ancient Man" is a tale well told, even though we may not agree with some viewpoints therein expressed. It is not a strictly scientific assertion that: "Bryan and all his cohorts to the contrary, we *know* [italics ours] that out of cold-blooded, egg-laying reptiles, millions of years ago, evolved the warm-blooded mammals which gave birth to their young alive and nursed them with milk." Mr. Andrews and his splendid group of exploring scientists may be on "the trail of ancient man" and we hope he is, but when he finds him he will be—as usual—man.

F. P. LEB.

BOOKS AND AUTHORS

Science and Religion.—The tendency to idolize science and set it up in place of God, has led many to a rejection of any objective reality in human values. "Creative Personality" (Macmillan, \$2.50), is a study, rather from a Fundamentalist aspect, by Ralph Tyler Flewelling, in philosophical reconciliation. Four sets of problems are propounded and discussed—problems of reality, of thought, of value, of life, and an attempt is made properly to correlate them. The author's starting point is "the conception of reality as a world of persons with a supreme person at the head." Needless to say neither the author's viewpoint nor the treatment of his topics, however well-intentioned his purpose, harmonizes with scholastic philosophy or Catholic dogma.

Reason run riot appears to be a not inapt characterization of Burnett Hillman Streeter's "Reality" (Macmillan, \$2.50), an attempt at a popular discussion of abstruse yet fundamental problems in human philosophy. The author has read much but not well, and his thought processes are not systematized, so that instead of any unified philosophy of life, his volume offers a hodge-podge. Like a mariner without a compass, he seeks without any authoritative guide, to adjust modern science, especially the new psychology, with religion. Careful readers will hardly admit that he attains his goal.

"The Three Eee's" (Stratford, \$1.00), by the Reverend Clement D. Brown, is the protest of a Protestant clergyman against the modern guess work that so frequently parades under the name of science, and another attempt to demonstrate that science and religion cannot be at odds. The title is suggested by the initial letters of its three chapters—Earthly, Ether, Evolution.

From a theological viewpoint it is sadly unorthodox; scientifically and philosophically it is frequently ridiculous.

Essays Anthologized.—Such a number and variety of books in which are collected contemporary essays and criticisms have been issued during the past few months that one is tempted to concede the popularity of such compilations the while one marvels at it. The reading of essays in book-form had, one suspected, waned in favor of the reading of fiction. There would seem, however, at present to be a reaction. An anthology that goes back a few years into the past, but is still of the present, is that edited by W. A. J. Archbold under the title "Nineteen Modern Essays" (Longmans, Green, \$1.75). Lord Acton and Stevenson are in the list of authors, but Belloc, Wells, Bennett, Chesterton and the moderns are in the majority. Neither the content of the essays nor the artistic merit seem to have been a consideration in their choice. The author is the sole reason for inclusion, in so much as he is regarded as a representative of a group of readers. The collection is well selected. An introductory essay by the author sketches the history of the essay in English.

A more pretentious and more strictly modern volume is that edited by William A. Drake, "American Criticism. 1926" (Harcourt, Brace). The editor's introduction impresses the reader at first, then nettles him and finally forces him to disagree. In his comments on literary criticism of the day, Mr. Drake takes a superior and pessimistic tone, conceding that there is slight hope for improvement. All the while, however, he himself would seem to be grasping out after a something that is as vague as a wisp of cloud on a dark night. His norm for criticism, as for the essays he has collected, is "taste," probably the same as that advocated by an eminent Protestant preacher as the only norm of morality. Morality and literature must both degenerate if taste is the ultimate measure. The selections vary considerably both in concept and in execution. While some are of a harmless texture, others carry ideas that are taken seriously only by the literary radical. Because of these, and because of the excessive praise bestowed on authors whose works are not at all commendable, the volume itself has only a partial recommendation.

In his foreword to the volume "Points of View for College Students" (Doubleday, Page), Paul Kaufman well expresses the purpose of this collection of essays. Freshman English, he asserts, is an effort at orientation, the turning of a young mind toward a light that illuminates a comprehensive background of human experience. Its consistent effort should be to provide basic ideas worthy of effective expression. Literature, art, science, and philosophy have been honored by expository essays calculated to reveal a worth-while panorama of cultured horizons. The book is really worth having. The list of exceptions to be filed in the interest of truth, though in some instances serious, is not a long one. The thought element and degree of interest afforded merit generous praise for the compiler.

Prayer-books.—The Rev. Francis X. Lasance has added to his popular series of prayer-books, "Lift Up Your Hearts" (Benziger, \$2.75), which combines along with prayers for all ordinary needs choice spiritual readings for every day in the year. These latter are rich in suggestions for mental prayer for the laity.—Prepared especially for nurses, "An Angel of Mercy" (Cleveland: Winterich, \$1.00), is a book of short prayers that should prove very helpful for those for whom it has been compiled by the Rev. Frederick A. Reuter and the Rev. E. J. Ahern. Some brief but very informative notes on the fundamentals of Christian Doctrine serve as an introduction to the prayers. These latter are suitable not only for private devotions but especially for the bedside of the sick and the dying.—For minims who are below the eighth grade, the Rev. Francis J. Finn, S.J., has edited a "Boys' and Girls' Prayer-book" (Benziger, 35c) whose simple language and pictorial helps should make a very direct appeal to their innocent hearts.

Tomorrow Morning. Confession. The Widow of Ephesus. The Sardonic Smile. The Colfax Book Plate. The Missing Chancellor.

As an incisive and penetrating portrayer of the American family, or rather of some types of the American family, Anne Parrish is important in current literature. Her earlier novel, "The Perennial Bachelor," was the grim tragedy of a family dying out; her latest book, "Tomorrow Morning" (Harper. \$2.00), is a contrast between the wives of two generations. Kate Green sacrificed her art for her husband and her son, but Evelyn Green sacrifices her husband and child for the life of an idler. Kate's story is one of repressed ambitions, of quiet heroism, the kind that our mothers practiced, while Evelyn's is that of the selfish over-sexed girl that is so common today. In her characterization of these two women, as in that of the other people whose introduction enrich the story, Miss Parrish displays an amazing power of comprehensive and accurate description. She writes, perhaps, a bit too boldly of certain phases of human experience, and her cynicism is not entirely covered by her pervasive and delightful humor.

A series of letters which were never sent from the chapters of "Confession" (Doubleday, Page. \$2.00), by Cosmo Hamilton. These letters were written by one Kathleen, a wealthy American girl forced by her social-climbing mother into a marriage with the somewhat needy Earl of Risborough. Strangely, she loves him, but she cannot determine whether or not he returns her love, for he hides his feelings within a shell of English reserve. She pours out her affection and her doubts in her secret correspondence; and finally, when she can endure her position no longer, she records the reasons impelling her to desert him. Mr. Hamilton is an acute observer of the English and American people and customs. He is a clever propagandist of closer accord and relationship between the two countries. But he has forgotten, or rejected, the cardinal points of Catholic teaching on marriage.

A modern version of an old love story is given in "The Widow of Ephesus" (Putnam), by Mary Granger. Stephanie loved John so exclusively and so overwhelmingly that after his death she closed her eyes to any love or pleasure save that of John's memory and his son. Finally, she could not shut Henry Chilton from her heart; nor could she forget John. The narrative is an attempt at an abstract, elevated song of true love, a tale of realism couched in the language of symbolism. As it evolves, however, it becomes a semi-frenetic chant of mawkish sentimentality. Stephanie's attitude towards God is as blasphemous as it is absurd.

Biographical novels are not infrequent in these recent months. "The Sardonic Smile" (Houghton, Mifflin. \$2.50), by Ludwig Diehl, is, as the sub-title well describes it, a novel based on the romantic life of Heinrich Heine. The author has taken the leading incidents in the poet's life, and so interwoven them that they combine into a novel. It is a story of sadness, disappointment and cynicism. This imaginative interpretation of the poet's life should be of some worth to the students of Heine. The poems which are introduced here and there lose somewhat in their translation.

Lower Fourth Avenue, in New York, and the descendants of the older Knickerbocker aristocracy, are prominent in "The Colfax Book Plate" (Century. \$2.00), by Agnes Miller. This is a mystery story rather than a detective tale; the center of inquiry is a book-plate, which, it may be revealed without injuring the reader's interest, is forged. In the earlier chapters the story moves slowly, but soon it gathers momentum through the novelty of the mystery.

A cleverly woven plot is the chief though not the sole recommendation of J. S. Fletcher's latest detective novel, "The Missing Chancellor" (Knopf. \$2.00). The twenty-five chapters move rapidly and are full of intriguing activity which keeps one's interest well sustained throughout. Just when the British nation is waiting for the publication of the annual budget the Chancellor of the Exchequer disappears. The story explains that disappearance.

Communications

The editors are not responsible for opinions expressed in this department.

The "Nation" in a New Role

To the Editor of AMERICA:

The issue of the *Nation* for January 26, undertakes to teach Catholics a lesson in whole-souled patriotism and Christianity. We are not true citizens and questionable Christians because we did not raise our voices against "the attempt of the Administration to plunge the country into the sea of imperialist war." Just how or when this terrible catastrophe hovered over us it fails to prove with any certainty. But the editor, nonetheless, does not hesitate to give us Catholics the contents of his mind for our lack of action to prevent it. "Against the use of brute force by the United States to improve (*sic*) its will upon a lesser nation, it seems to us, even good Catholics should protest. A more patently un-Christian course could not be imagined."

Raising its voice against American ideals in general and the Administration in particular, seems to be the specialty of the *Nation* and whoever refuses to shout with it is un-American and now un-Christian. And the amusing feature of this attitude is that the *Nation* assumes that it stands for Americanism and Christianity. What an easy memory this publication must have to forget the Federal investigations into its un-American propaganda back in 1918. And as for its Christianity, it is too much to expect of us to consider it a spokesman for Christian teaching—or morality. As a mouth-piece of Soviet ideals it could claim authority much sooner.

But what seems to be the guilt of Catholics in the matter of war with Mexico? They did not shout out loud enough against it. But suppose we answer that there is nothing war-like in sight to clamor against? Suppose we Catholics just prefer to trust the Americanism of our President and his Cabinet to meet the issue? Just say we choose "to keep cool with Cal"? In the judgment of the *Nation* this is wrong because now is the time for all good Americans to come to the support of Calles and Mexico.

E. P. DUFFY.
Buffalo.

The Privilege of Raising Saints

To the Editor of AMERICA:

Alas, poor Mary Gordon, our hearts go out to her! But can even she say that the sweet moments of compensation with her three children do not more than repay all the agonizing pain of the bitter ones?

Is it not true that part of Mrs. Gordon's troubles seems to rise from self-pity that she has not as much as her neighbor, that she has no prospect of owning her own home—just at the present moment. Christ Himself had not where to lay His head. And as for the education she fears her children will miss, the Son of God was satisfied to be a carpenter. Smug "Society persons" would abhor that thought, but I know many cigarette-smoking college boys who would be better off back home, drawing water from their grandfather's wells and hauling green timber.

Remembering we are not citizens of this world and that it is a much greater privilege to raise a saint than a scholar, may give Mary Gordon a new outlook on life.

If she knew of one mother, now old and gray, who had seen all of her children plucked from her bosom in childhood, Mary might find consolation and thank God for being in a position to bring into the world Christian soldiers for Christ. Yet I write not for Mary Gordon, whose heart is revealed as of pure gold but that her momentary cry of anguish and despair may not stretch out and embitter other souls.

Newark, N. J.

A. C. F.

Our Serious Farm Problem

To the Editor of AMERICA:

Heaven forgive the correspondent to these columns who some time ago charged the farmer with being one of those responsible for the high cost of living.

We own a farm which for the last three years we had rented out "on the shares." During that time our share did not pay the taxes on the farm and its cost of upkeep.

Late last summer my husband and I conceived the foolish notion that by working hard and faithfully, we could make the farm pay expenses and support the family. We paid the renter three hundred dollars to give up possession and his share of the crop. At the rate grain was then selling on the local market (\$1.15 per bushel) his share of the crop promised to be worth about what we paid him.

After we ourselves had finally done all the work of harvesting it, we sold the entire crop for less than we paid the renter for his share. As soon as the farmers began to market their grain, it dropped to sixty-five cents a bushel on the local market. The price of this grain will without doubt, go up to its last summer level as soon as it is all in the hands of speculators. By holding it a few months they will make double the amount it netted the farmer.

There are numbers of "opulent" farm folk in this part of the country who can subscribe to a magazine in the class of AMERICA only by paying the year's subscription price on the installment plan. Perhaps it is an unwarranted extravagance for farm-folk to subscribe to AMERICA at all, but speaking for myself, though having only a "cornbread income," I am possessed, at least in literature, of a champagne appetite.

AMERICA is the only Catholic magazine with which I am acquainted that I find at once satisfying and exhilarating enough to gratify that appetite. I condone my extravagance by reminding myself that: "The soul, too, must be fed."

Tulia, Texas.

MARY O'M. L.

An Ideal for Young America

To the Editor of AMERICA:

The letter of J. R. in your issue of December 25, on a heroic ideal for American youth, naturally brings before me a hero who for some years past I have hoped would become the ideal of North America. I have in mind the Blessed Jean de Brebeuf, Indian missionary and martyr, a member of the Society of Jesus as was St. Aloysius, whom he loved and admired, to whom he prayed and into whose ways he sought to lead the youth of his day.

J. R. well says: "If we had saints like Ruth or Tunney or Grange, how easy it would be to win American youth for Christ." Not that the ideal of America must necessarily be a ball player, a boxer or a football player, but that in addition to being very much of a man, he must possess heroic qualities and must have attained to extraordinary things. If we are looking for such a man, where in American history can we find one to compare with Jean de Brebeuf?

He wrought in America's heroic age—an age which Reuben Gold Thwaites, editor-in-chief of the "Jesuit Relations and Allied Documents," declares in his introduction to this work, was the most romantic period in the history of the world—and in this age Brebeuf was admittedly the giant.

His strength and endurance were the admiration of the hardy Indians themselves. He was a man, Parkman says, of "unconquerable fortitude," "whose masculine heart had lost the sense of fear." After twenty years of heroic missionary labor among the Hurons, he was martyred, with the most fiendish tortures, by the pagan Iroquois. Every time Brebeuf appears in the "Relations," Parkman further says, he brings an impression of power, and every time this Protestant historian himself mentions Brebeuf, his poetic pages glow with love and admiration for the heroic priest. Parkman was not a religious man, and in his ad-

miration we have a sample of what the natural American would think of Brebeuf if, in the language of the day, Brebeuf were properly "sold" to him.

In this connection I am constrained to quote Parkman's words, following his account of Brebeuf's four-hour martyrdom, during which the priest stood unmoved at the stake while pieces of his body were roasted and eaten before his eyes, and at the conclusion of which his tormentors rushed in a crowd to drink the blood and eat the heart of this immortal, seeking thus to imbibe some of the courage of one whose very death astonished them:

Thus died Jean de Brebeuf, the founder of the Huron mission, its truest hero and its greatest martyr. He came of a noble race—the same, it is said, from which sprang the English Earls of Arundel; but never had the mailed barons of his line confronted a fate so appalling with so prodigious a constancy. To the last he refused to flinch, and his death was the astonishment of his murderers.

Here we have a man's man, famous for every gift, natural and supernatural, that adorns a man; one who fulfills every heroic requirement, who was an explorer, an authority on the Indian, his way and his tongues; a hero, a priest and a Jesuit; a missionary and a martyr, and one who moreover was recently beatified with the seven other Jesuit Martyrs of North America.

May not one endowed as was Blessed Jean de Brebeuf have been designed by Divine Providence for the ideal of young America?

Milwaukee.

L. P. M.

In Praise of a Poem

To the Editor of AMERICA:

"The Master Builder Speaks" by Louis F. Doyle, S.J., in the issue of AMERICA for January 15, is the most powerful indictment of our present civilization that I have seen anywhere. The insecurity of its foundations has never before been so graphically presented. The slipping sands which have sent the "lordly towers from here to Babylon" crashing to destruction appear in all their seductive color, as the foundation on which our builders are rearing their proud temples. And then, just when they are admiring most their work, the sand gives way, as it always does, and another civilization crashes. The catastrophe seems so realistic, so natural and logical a consequence of the heedlessness of the builders that it leaves the mind stunned. But will the world see what the poet sees? Will it learn that "sand never has sufficed?" How many more civilizations must perish before men build "upon the Rock that's Christ?"

R. B.

Philadelphia.

Stenographers Versus Psychiatrists

To the Editor of AMERICA:

In his communication under the caption "Our Juries," published in AMERICA of January 15, Mr. Nathan Friedman airs his distrust of common sense in deciding a case of sanity or insanity.

The writer a few months ago listened to a very learned discourse on crime and its causes by a noted judge, who is also a bit of a psychiatrist. The learned judge dogmatically declared that all criminality was due to a defect in the basal ganglia of the brain—*dementia precoox* explains all crime. The present writer, who by the way is a stenographer, would rather entrust a decision about sanity to the common sense of twelve stenographers, if not twelve "colored stevedores."

What substitute has Mr. Friedman to offer for the "monstrous" thing he condemns? Would he entrust cases of questioned sanity to a group of psychiatrists? Twelve psychiatrists agreeing on a question of sanity seems almost unthinkable. This rather obscure science of psychiatry—or is it an art?—has its own place, but is a poor substitute for common sense, and unfortunately many who belong to the profession are obsessed with ideas that warp their judgment and render them even more dangerous than the humble stenographer and perhaps even the colored stevedore.

Fargo, N. D.

V. S.